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CONTENTS

A RECENT VIEW OF THE FALL AND OF ORIGINAL SIN 337
The Rev. FRANCIS J. CONNELL, C SS R., S T.D., Esopus, New York.
RURAL CONGREGATIONS UNDER DISADVANTAGES—A Solution 352
The Rev. M. V. KELLY, C.S B , Houston, Texas.
PRACTICAL ASPECTS OF PENANCE IN THE CHRISTIAN LIFE 367
The Rev. J. ELLIOT ROSS, C.S.P., New York City.
THE SPIRITUAL QUALITY OF SOCIAL WORK 376
The Very Rev. WILLIAM J. KERBY.
ENCYCLICAL LETTER ON THE PROMOTION OF TRUE RELIGIOUS UNITY 391
MASS WITHOUT A SERVER. A Breakfast-Table Discussion 403
A MEDICO-MORAL PROBLEM: Ectopic Gestation. A Rejoinder 413
The Rev. HENRY DAVIS, S.J , Heythrop College, Oxon., England.
GETTING THE PEOPLE TO READ 416
The Rev. THOMAS F. BATTLE, Toronto, Ontario, Canada.
WHERE ARE OUR YOUNG MEN AND WOMEN ? 419
The Very Rev. CHARLES F. MOOSMANN, Pittsburgh, Pennsylvania.
BRICKS WITHOUT STRAW 423
The Rev. HENRY D. BUCHANAN, Las Cruces, New Mexico.
CHEAPENING THE MASS 428
THERSITES.
THE SALE OF BLESSED ARTICLES 429
THE DISPOSAL OF LOTS IN CONSECRATED CEMETERIES 430
GOOD FRIDAY ON THE FIRST FRIDAY OF APRIL 433

CONTENTS CONTINUED INSIDE

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CONTENTS CONTINUED

ANALECTA:

ACTA PII PP. XI:

Encyclical Letter on the Promotion of True Religious Unity 391

STUDIES AND CONFERENCES:

Mass Without a Server. A Breakfast-Table Discussion. (*The Rev. Michael D. Forrest, M.S.C., Natick, Rhode Island.*) 403

A Medico-Moral Problem: Ectopic Gestation. A Rejoinder. (*The Rev. Henry Davis, S.J., Heythrop College, Chipping Norton, Oxon., England.*) 413

Getting the People to Read. (*The Rev. Thomas F. Battle, Toronto, Ontario, Canada.*) 416

Where Are Our Young Men and Women? (*The Very Rev. Charles F. Moosmann, Pittsburgh, Pa.*) 419

Bricks Without Straw. (*The Rev. Henry D. Buchanan, Las Cruces, New Mexico.*) 423

Cheapening the Mass. (*Thersites.*) 428

The Sale of Blessed Articles 429

The Disposal of Lots in Consecrated Cemeteries 430

Number of Candles Required for Benediction 432

Good Friday on the First Friday of April 433

CRITICISMS AND NOTES:

Dobbins: Franciscan Mysticism 434

Duperray—Burke: Christ in the Christian Life according to St. Paul 438

Chapman: Peregrinus Gasolinus 439

Donnelly: Literary Art and Modern Education 440

Parker: Church Music and Musical Life in Pennsylvania in the Eighteenth Century 440

Knox: The Belief of Catholics 442

Lottini: Divi Thomae Aquinatis Summa Theologica 443

LITERARY CHAT 444

BOOKS RECEIVED 446

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THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. VIII.—(LXXVIII).—APRIL, 1928.—No. 4.

A RECENT VIEW OF THE FALL AND OF ORIGINAL SIN.

AMONG the doctrinal expositions of the Anglican creed a prominent place must be accorded to the Bampton Lectures, which are delivered every year in the Church of St. Mary at Oxford University. These discourses, eight of which constitute an annual course, owe their origin to an endowment bequeathed in the latter part of the eighteenth century by an Anglican divine, Canon John Bampton. The lecturer is chosen by the heads of the various colleges of Oxford; hence, he may justly be regarded as a trustworthy spokesman of the most highly educated members of the Established Church of England.

The Bampton lecturer for 1924 was the Rev. Norman Powell Williams, D.D., Fellow and Chaplain of Exeter College. His series of pulpit discourses has recently appeared in book form, considerably enlarged beyond its original dimensions.[1] Dr. Williams's literary production claims the earnest attention of Catholic scholars, not only because it treats of a subject that is one of the fundamentals of Christianity—the fall of man and original sin—but also because it is an excellent example of the type of religious thought that seems to be gaining the ascendency in the Anglican Church. In the sermons and writings of Bishop Barnes, who has recently attracted considerable attention in England, opinions concerning man's fall have been expressed in terms that are almost identical with those employed by Dr. Williams.

[1] *The Ideas of the Fall and of Original Sin*, by N. P. Williams, D.D. Longmans, Green and Co. 1927.

In his first six lectures Dr. Williams undertakes to trace the historical development of the doctrines of the fall and of original sin from the time when they first appeared among men down to the present day. The problem of evil, he tells us, is the most momentous and the most intractable question that has ever vexed the mind of man. To solve the enigma of physical, esthetic, intellectual, and moral evil three typical theories have been evolved by human speculation: (1) the Vedantic and Buddhistic view that evil is only an illusion, a phenomenon without any objective reality; (2) the Persian and Manichean theory that evil is the creation of a malevolent god who is waging an implacable warfare against the God of goodness; (3) the Jewish and Christian doctrine that the evil which pervades the world had its source in a rebellion, long centuries ago, of some created will or wills against the all-holy Will of the Creator.

Among the Jews, Dr. Williams says, the idea of an inherited taint that vitiates human nature was first recognized—and then only vaguely—during the exilic period (sixth century, B. C.); however, it did not assume the form of a definite conception until the fourth or the third century before the Christian era. It was then that Jewish religious thought, recognizing man's inherent tendency to evil, and unwilling to regard so unholy an inclination as the work of the Creator, evolved the theory that some primal sin had infected the entire human race. As to when and how this disastrous transgression had occurred, several divergent explanations were proposed. The first hypothesis in the order of time, which appears in the apocryphal Book of Noah (4:13, 17, 23), attributed the universal corruption of humanity to the baneful influence of the "sons of God" (apostate angels) who married the "daughters of men" (Gen. 4:6). However, this theory, being inadequate to explain the existence of evil after the deluge (in which the offspring of these unholy unions perished), was soon supplanted by the view that the disobedience of Adam and Eve (Gen. 3) was the source of all sin and misery. This had become the commonly accepted fall-version among the masses, at least two centuries before the birth of Christ. In the rabbinical schools, however, a third solution was developed—the doctrine of the *yecer ha-ra* or

"evil imagination", according to which the Creator implants in every indivdual soul "a mysterious, tumultuous force perpetually welling up from the depth of the soul and appearing in consciousness as an imperious hunger for self-assertion, self-expression, and self-gratification". Still, although inclining man to evil, this *yecer ha-ra* does not destroy freedom of will. It is this third solution of the problem of evil that predominates in modern Jewish thought.

Our Blessed Lord, according to Dr. Williams, never referred directly to original sin or to the fall of man, although it is very probable that He tacitly permitted His disciples to retain these elements of Judaism. However, the Adamic origin of evil was emphatically enunciated by Saint Paul, who taught that the transgression of our first parent communicated to all his posterity physical mortality and a propensity to sin which consists in the "lusting of the flesh against the spirit" (Gal. 5: 17). But,—and this is one of Dr. Williams' principal contentions—the Pauline concept of original sin did not embrace the notion of *guilt* (i. e. *sin* in the Catholic sense). Neither did the Apostle ascribe to our first parents the state of "original righteousness"—i. e. the possession of extraordinary intellectual and moral gifts.

The literature of the first century and a half of the Christian era, the Oxford divine tells us, contains only scanty allusions to the questions of man's fall and of original sin. Saint Irenaeus, writing about 180 A.D., although he taught that sin was brought into the world by Adam, acknowledged no state of "original righteousness", but on the contrary regarded our first parents as mere infants in the intellectual and moral order —a kind of Neanderthal type. About the beginning of the third century the doctrines of the fall and of its consequences began to diverge into two distinct channels of thought. The Eastern writers were inclined to minimize the gravity of Adam's transgression and to regard the inherited disorder of mankind as a mere weakness of will. The Western writers, under the leadership of Tertullian, expatiated on the malice of Adam's sin, and looked on its effect in man's soul as a positive corruption. This rigorous Western doctrine reached its zenith in the writings of Saint Augustine, directed against the Pelagians. In the course of this controversy the energetic

Bishop of Hippo extolled to the highest degree the perfections of our first parents, in order thus to intensify the heinousness of their disobedience. He distinguished in original sin a twofold element—the *vitium* or propensity to evil, and the *reatus* or guilt. His pessimistic attitude toward our inherited taint led Saint Augustine to conclude that no true virtue can be practised by heathens, and that children who die without baptism are consigned to everlasting torments. Largely through the intervention of the Emperor Honorius, the severe doctrine of Augustine was imposed on the Western Church and Pelagianism was condemned. However, one of the teachings of Pelagius that was then anathematized by ecclesiastical authority—the doctrine that infants who die without baptism are admitted to "eternal life" though not to the "kingdom of heaven"—later appeared in the theory of the *Limbus puerorum* which is now commonly accepted throughout Christendom.

The views of Saint Augustine, Dr. William continues, never found favor in the Eastern Church. In the West they held undisputed sway until the Scholastic period when, principally through the influence of Scotus, a milder attitude was adopted. Since that time there has been a gradual anti-Augustinian tendency in the Catholic Church, so that to-day the "Roman" doctrine is the Scotistic view with the Augustinian idea of "original guilt" inconsistently adhering to it. The Reformers, however (especially Luther and Calvin), introduced an ultra-Augustinian doctrine of man's fall and its consequences, contending that human nature was so corrupted by Adam's transgression that man, of himself, is capable only of committing sin. Speculatively, this is still the authoritative doctrine of orthodox Protestantism, but it is now generally repudiated in England and in America.

After this lengthy historical consideration of the doctrines in question, Dr. Williams devotes his two final lectures to an exposition of his own theological and philosophical opinions on the subject. According to the Vincentian Canon, he argues, that alone is to be accounted a doctrine of Christianity which has always been held by the universal Church—*quod ubique, quod semper, quod ab omnibus creditum est.*[2] In other words, as Dr. Williams understands it, only that is a truth of Chris-

[2] *Commonitorium Vincentii Lerenensis,* II, 6.

tian faith which constitutes the "greatest common factor" of the Roman, Greek, and Anglican creeds. The application of this criterion to the subject of the fall and its consequences excludes the Augustinian doctrine, since this was never accepted by the Greek Church and is to-day discountenanced both by the Roman and by the Anglican communion. Therefore, the "greatest common factor" is the minimizing view of the early Greek Fathers, that original sin is only a weakness of the will (not involving any guilt) which man inherits as the result of some (undefined) primeval revolt of a created will against the Will of the Creator. This inherited infirmity Dr. Williams specifies more precisely, in terms of modern psychology, as a weakness of the "herd-complex", in consequence of which man finds difficulty in restraining within proper bounds the "ego" and "sex" complexes. As to the catastrophe which caused this defect in human nature, Dr. Williams asserts that the idea of a prehistoric fall of man from a state of extraordinary mental and spiritual perfection is utterly untenable. For, he says, science has demonstrated that man is descended from the beast; hence, our first human progenitor must have been a very imperfect and undeveloped creature, without any perception of moral good and evil. Accordingly, the Bampton lecturer proposes a theory that is intended to solve the problem not only of man's inherited weakness but also of the evils that vitiate the lower forms of life—e.g. the cruelty and the selfishness of animals. In this hypothesis, there existed before the evolution of the present universe a "world-soul"—a personal, self-conscious life-force, the primal work of God's creative power. This pre-cosmic being, although created good, rebelled against God. In punishment, its unity and consciousness were taken from it, and the "world-soul" itself was split up into the various forms of being that constitute the world. The vitiation which this orignal life-force suffered as a result of its transgression manifests itself in the many defects that are found in created things. In man the effect of this primal perversion is what we designate as original sin.

* * *

A detailed discussion of the doctrines of the fall and of original sin would far outreach the limits of a single article. However, this brief synopsis of the views proposed by the Bampton lecturer—views which seem to have found no little favor in his own communion—offers an appropriate occasion for a succinct exposition of the Catholic attitude regarding the historical and speculative problems to which Dr. Williams has devoted his attention.

Catholics believe that some knowledge of original sin was in the possession of the human race from the time of the fall. The dwelling-place of our first parent during his probation was a garden of delight; there he was to raise his offspring, preternaturally preserved from concupiscence and death.[3] After his disobedience he was driven forth from this abode of happiness, condemned to the revolt of concupiscence, to suffering and to death.[4] Naturally, an account of these events was communicated by oral tradition to the children and the children's children of Adam and Eve. In the contrast between the happy lot to which they had originally been destined and the numerous afflictions that were now their portion, the primitive generations of men could easily arrive at the conclusion that they themselves had in some way shared in Adam's sin and inherited a portion of his guilt. As the centuries passed, this tradition among some nations became so encumbered with mythological details that the nucleus of truth was hardly recognizable. Even among the chosen people the idea of an hereditary taint was very vague and indefinite; hence, when the Jews began to speculate about the origin and the nature of this disastrous inheritence, it is not surprising that theories of a widely divergent character were proposed and defended.

Very different from this explanation of the pre-Christian doctrine of original sin is the opinion propounded by Dr. Williams, that the idea of an inherited stain in human nature did not appear among the Jews until exilic times, and then as the result of speculation on the problem of evil. Let it suffice to say, in passing, that the Anglican divine's assertion regarding the time when this doctrine became known is based on the untenable principle that all the doctrines of Judaism must of

[3] Gen. 1:28; 2:17, 23-25.

[4] Gen. 3:7, 17-19.

necessity have been explicitly stated in the older books of the Bible; while his declaration as to the manner in which the notion of original sin developed is not substantiated by a single argument.

That the revelation and the development of the doctrines of the fall and of original sin under the Christian dispensation be correctly understood, certain general principles relative to the interpretation of Scriptural and traditional literature must be observed. A summary application of these principles to the subject we are considering will show the consistency of the Catholic position and will reveal the fundamental flaws in Dr. Williams's treatment of the question.

In the first place, in order to obtain a correct and adequate idea of a writer's views, his implicit as well as his explicit doctrines must be examined. An implicit doctrine is one that follows, as a necessary consequence, from some expressly stated proposition. A person's implicit doctrines may be ascertained by resolving into particular statements one of his general pronouncements, or by deducing a conclusion from two of his explicit doctrines as the premises of a syllogism, or (in questions of faith) by discovering the principle of belief underlying some religious ceremony which he practised or approved. A writer's implicit teaching is, in some degree, invested with the weight of his authority, because every one is presumed to give assent to the logical consequences of his own tenets, especially when the sequence of thought is easily perceived. Any doctrine that is contained adequately in Sacred Scripture, even though only implicitly, constitutes an object of divine faith, because the Holy Ghost, Divine Truth itself, cannot teach anything that would contain, even in its remotest consequences, an element of falsehood.

It is principally his failure to appreciate the importance of implicit doctrine that has rendered so inadequate Dr. Williams' historic aspect of the subject he has treated in the Bampton lectures.

In His conversation with Nicodemus, our Divine Saviour asserted that "unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God."[5] Explicitly, these words state only the universal necessity of bap-

[5] John 3:5.

tism. But a careful analysis of the terms reveals the implied declaration that at his natural birth every man lacks some perfection (hence the need of *re*-birth), which perfection can be supplied only by the Holy Ghost, the dispenser of all supernatural gifts. Here then we have the authority of Christ Himself for the doctrine of "original guilt," according to which every soul entering this world lacks the essential supernatural habit, sanctifying grace—a doctrine which Dr. Williams claims was the invention of the gloomy-minded African and Latin writers (pp. 306, 313). As a matter of fact, the Bampton lecturer admits that the text just quoted does contain the idea of original sin. But he rejects its value as containing a doctrine taught by our Lord, on the ground that these words, although attributed to Christ, probably express an idea of the Evangelist, interpolated into the Master's discourse! (pp. 98-105). Truly, it is not difficult to prove one's point with such a method of argumentation.

The classical text for the doctrine of original sin and of the fall of humanity in Adam appears in Saint Paul's Epistle to the Romans, Chapter 5:

> "Wherefore, as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom (*or* because) all have sinned . . . But not as the offence, so also the gift. For if by the offence of one many died; much more the grace of God, and the gift, by the grace of one man, Jesus Christ, hath abounded unto many . . . Therefore, as by the offence of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life. For as by the disobedience of one man many were made sinners; so also, by the obedience of one, many shall be made just." [6]

The basic concept of this text is the contrast that exists between Adam and Christ. The evil effects of the former's transgression are declared to have been repaired by Christ's redemptive work. Implicitly, therefore, the Apostle affirms that, like Christ, Adam was constituted the moral head of the human race; that what Christ has merited for us—justice, sanctity, the friendship of God—we had been deprived of by

[6] Rom. 5: 12-19.

Adam's disobedience; that the "sin" in question is not merely the defilement of personal transgressions, but some inherited blight, since all, including infants who have no actual sin, are subject to death, which is the punishment of this sin caused by Adam. Assuredly, Saint Paul is here proclaiming the doctrine of original sin, as Catholics understand the term, or "original guilt", as Dr. Williams calls it. Nor is the argument weakened if verse 12 of the text should read "*because* all have sinned", instead of "*in whom* all have sinned," as it is generally expressed in Catholic versions. Dr. Williams seems to think that the entire argument for "original guilt" is based on this doubtful rendering of the Greek phrase ἐφ'ᾧ (p. 308). In reality, the Adam-Christ antithesis is quite sufficient to prove this doctrine.[7]

Elsewhere in his writings the Apostle designates concupiscence as "sin".[8] But it is evident that he is here using the term in an extended sense, since he also teaches that all that is truly sin is taken away by baptism[9] whereas concupiscence remains even in the just.[10]

Dr. Williams also contends that Saint Paul does not attribute to our first parents the state of "original righteousness". Here again the distinguished lecturer fails to grasp the implicit teaching of the Apostle. The Pauline concept of Christ's salvific work as a *reconciliation*[11] a *redemption*[12] *a recapitulation*[13] clearly contains the idea that before the fall the human race was in essentially the same state as that which we have received through the death of Christ—i. e. the state of grace, which according to Catholic theologians was the fundamental element of "original righteousness".

Applying the same principle to the writings of the early Greek Fathers, we perceive that in their doctrine of hereditary sin there was contained the idea of our real participation in Adam's guilt. They made frequent use of the Adam-Christ

[7] Prat-Stoddard, *The Theology of St. Paul*, vol. I, p. 216.
[8] Rom. 7:17, 20.
[9] Rom. 6:1-8; I Cor. 6:11.
[10] Rom. 6:23.
[11] Rom. 5:11; Col. 1:20.
[12] I Cor. 1:30.
[13] Eph. 1:10.

antithesis; they declared that "we" sinned in our first parent.[14] In their assertions that men have been *recapitulated, re-created* by Christ[15] we see indications of their belief in the possession of supernatural sanctity by our first parents.

Moreover, the belief that original sin stains the soul with *guilt* (and hence is not merely a weakness) was proclaimed by the Church, in the East as well as in the West, in the custom of infant baptism, which dates even from Apostolic times. From the very beginning of the Christian era the sacrament of Baptism was recognized as a regeneration, a means for the remission of guilt, a necessary condition for admission into heaven.[16] Therefore, the practice of baptizing infants must have been motivated by a conviction that they bear some defect from their natural generation—some manner of guilt, that will exclude them from the kingdom of heaven. The undeniable logic of such a conclusion from the custom of infant baptism was pointed out by Origen[17] and by Saint Cyprian.[18] Yet Dr. Williams remains unconvinced. Despite the views of those who lived so close to Apostolic times, this twentieth century divine assures us that the actual process of argumentation was from infant baptism to the doctrine of original guilt, and not *vice versa*. In other words, the early Christians baptized infants without any definite reason (or perhaps, he naively suggests, in imitation of the analogous pagan and Jewish rites); they kept up this custom for a couple of centuries without being aware of why they were doing so; then they decided that there should be some reason for their conduct, and so they hit on the doctrine of "original guilt" (pp. 220 ff.).

From what has been said it follows that the Western writers, especially Saint Augustine, merely taught *explicitly* the same doctrines of "original guilt" and "original righteousness" that were *implicitly* contained in Sacred Scripture and the writings of the early Fathers. And these same tenets have remained in the Catholic Church in essentially the same form

[14] Irenaeus, *Adversus Haereses*, V. 16, 2.
[15] Irenaeus, *op. cit.*, V. 19, 1.
[16] Tit. 3:5-7; Acts 2:38; John 3:5.
[17] *In Lev. Hom.* 8:3; *In Rom.* 5.
[18] Ep. 64.

as when they were fulminated against the Pelagians by the great Bishop of Hippo. It was Protestantism that misunderstood the doctrine of Augustine and quoted him in support of views that he never held.

In the Eastern Church the development of the doctrines relative to the fall and original sin has been more gradual, because there has been no opposing heresy. Nevertheless, this is by no means equivalent to saying that the East rejected the doctrine of Augustine. The best proof that this is not the case is the fact that the Greek Orthodox Church, although for many centuries past it has been separated from Rome, has evolved a doctrinal system of the fall and of original sin practically identical with that of the Catholic Church.[19]

A second important principle to be followed in studying the history of doctrines prescribes that a writer's words and phrases shall be interpreted according to the meaning which he himself wishes to convey in each particular instance. Words are arbitrary signs, and hence the same terminology may have very different meanings when used on different occasions—even when uttered by the same writer, and *a fortiori* when employed by different writers. On the other hand, expressions which, taken literally, contradict each other, may when properly interpreted be found to contain the identical meaning. Therefore, to understand correctly a writer's views we must take into consideration the general trend of his doctrine, the purpose of his work, the heresies he was opposing, the time and the place in which he wrote, and other similar circumstances.

At first sight it would seem unnecessary to state so evident a law of hermeneutics. Yet, on more than one occasion in the course of his lectures Dr. Williams has failed to observe this principle. For example, he adduces a passage of Tertullian where this writer advises the postponement of baptism until the age of maturity.[20] From this Dr. Williams argues that Tertullian did not acknowledge any "original guilt" in children. This is a clear case where the genuine sense of the writer has not been discovered. As the context shows, the underlying idea of this passage is that by postponing the reception

[19] Gavin, *Greek Orthodox Thought*, pp. 165 ff.

[20] *De Bapt.* 18.

of baptism one will receive the remission of his actual sins more easily than by the arduous way of penance—a doctrine that is correct, although Tertullian's practical application of it is erroneous. That the vigorous African theologian did not intend to deny the "original guilt" of infants is manifest from his assertions that "every soul is enumerated as being in Adam until that moment when it is reënumerated as being in Christ; and it is unclean until it is so reënumerated",[21] and "it is prescribed that no one shall obtain salvation without baptism".[22]

Similarly, Dr. Williams infers that Saint Augustine denied the possibility of virtue and good works in unbaptized persons, and insinuates that the saint practically considered such works as immoral (p. 374). There seems to be good reason for such a charge if we take the words of the saint at their face value: "God forbid that we should admit the existence of true virtue in anyone except he be righteous".[23] However, when we take into consideration the fact that Augustine was defending the supernatural order against Pelagianism, and that in other writings he admitted the possibility of natural virtue in heathens,[24] we reasonably conclude that he meant simply to deny the possibility of supernatural and meritorious virtue in those who are devoid of faith and charity.

Dr. Williams is guilty of an egregious misinterpretation of terms when he states that the Pelagian doctrine regarding the fate of children who die without baptism—a doctrine condemned by Saint Augustine and by the Council of Carthage—was the same as the theory of the *Limbus puerorum,* which is nowadays commonly accepted by Catholics (p. 346). The Pelagians taught that such children are admitted to eternal life, but not to the kingdom of heaven.[25] The full purport of this distinction is not quite clear; but at any rate the phrase "eternal life", in the recognized theological terminology of those days, signified—even as it does to-day in Catholic theology—a participation in *supernatural* beatitude. It was

[21] *De Anima,* 40.
[22] *De Bapt.* c. 12.
[23] *Cont. Jul.* IV. 17.
[24] *Tract. de Spiritu et Anima,* c. 27, n. 48.
[25] S. Aug., *De Pecc. Merit. et Rem.,* I. 30.

in this sense that the Pelagian doctrine concerning unbaptized infants was condemned. The theory of the *Limbus puerorum*, however, while admitting that these little ones are exempt from the pain of sense in the next life, unequivocally asserts that they are forever deprived of the beatific vision, and hence cannot be said to have attained to eternal life but rather must be numbered among the lost. It is very evident, therefore, that the *Limbus* doctrine is by no means a reaffirmation of the proposition that was anathematized by the Catholic Church of the fifth century.

A third necessary principle of interpretation is that a distinction must be made, in the writings of the Fathers and of theologians between what is essential to their doctrinal systems and what is merely accidental. As is very evident, not all the views that a person proposes possess equal value in the make-up of his philosophical or theological creed. It may be possible to reject some of them without impairing the essence of his doctrine.

An apt application of this principle occurs in reference to Saint Augustine's eschatological teaching regarding the fate of unbaptized children. The saint held that these infants must endure some (though a very mild) punishment of sense. Dr. Williams seems to imagine that the common acceptance of the doctrine of the *Limbus puerorum,* which admits no such punishment, has dealt a death-blow to Augustinianism (p. 408). But, as can be seen from the saint's own words, this feature of his doctrine was a merely accidental element, about which he himself was in doubt.[26] The essential truth, which he was defending against Pelagianism, and which still remains in its integrity in the Catholic Church, is that unbaptized children are not admitted to the vision of God.

Again, in the Scholastic discussions concerning the nature of original justice Dr. Williams sees a greater diversity of doctrine than the case warrants. Catholic theologians have disputed whether our first parents received original justice from the beginning of their existence or only afterward, whether sanctifying grace is to be considered an intrinsic element of original justice or only an extrinsic accompaniment, etc. But these Scholastic niceties left intact the all-

[26] Ep. 166 : 10.

important truth that our first parents forfeited the life of *supernatural* grace by their disobedience—a doctrine which was recognized even in the second century by Saint Irenaeus, who declared that Adam had received from the Holy Ghost before the fall a "robe of sanctity."[27] With such a phrase before us it is hard to agree with Dr. Williams that Irenaeus regarded primitive man as "the immediate progenitor of the semi-human race of Neanderthal" (p. 195).

It may be pertinent to remark here that the Bampton lecturer seems unaware of the very momentous distinction that Catholic theology draws between the *preternatural* and the *supernatural* gifts bestowed on our first parents. The former (freedom from concupiscence, infused knowledge, etc.) are intrinsically natural; the latter (sanctifying grace and the infused virtues) elevate the recipient to an accidental participation in the divine nature.

To one who keeps in mind these principles of interpretation as he studies the historical aspect of the doctrines with which we are concerned, it must be evident that in the Catholic Church there has been, not a series of inconsistent and contradictory views following one another down through the centuries, but rather the gradual evolution of one harmonious and unaltered system of doctrinal tenets. In fact, the history of the doctrines of the fall and of original sin furnishes us with a classical example of that development of revealed truth which is pithily described as a *profectus fidelium in fide,* rather than a *profectus fidei in fidelibus.*

On the other hand, one who neglects these fundamental principles of interpretation will find it impossible to acquire a correct and adequate understanding of the truths of faith as they are enunciated in Sacred Scripture and explained in Christian literature. To such a one many of the utterances of hagiograph and saint and scholar will be unintelligible, and he will be tempted to hurl indiscriminate charges of inconsistency and incoherence. Is not this the ultimate explanation of Dr. Williams's assertions that Saint Paul simultaneously held incompatible theories (p. 149), that Irenaeus and Gregory of Nazianzus were inconsistent (pp. 194, 198, 286), that Augustine tried to run with the hare and hunt with the hounds,

[27] *Adv. Haer.* III. 35, 1.

and taught a doctrine of "original guilt" that was logically incoherent (pp. 370, 383), that Scotus's assent to Augustinianism was a mere lip-homage (p. 411), that the doctrine of "original guilt" awkwardly adheres to the definitions of Trent (p. 421), that the present-day conception of original sin in the Catholic Church is devoid of all real meaning (p. 422)? In regarding these comments of Dr. Williams one cannot help thinking of the raw recruit who, on his first march with trained soldiers, was astounded to find that all were out of step save himself.

In drawing his theological conclusions Dr. Williams interpolates the Vincentian canon (thus essentially altering its original meaning) by stating that that *alone* is an article of faith which has always been believed (explicitly) by the universal Church. However, even if we should accept the canon in the sense that only that is to be held with faith which has been constantly accepted by the Roman, Greek, and Anglican Churches—the greatest common factor of belief, as the Bampton lecturer styles it—the application in the present instance is faulty. The fallacy lies in the mathematical analogy of the greatest common factor. A higher number always includes the lower, but a "maximizing" doctrine may be in opposition to a "minimizing" view. Thus, in the question at hand, the Catholic doctrine regarding the nature of original sin not only goes beyond the "minimizing" theory (that original sin is only a weakness of will) but also opposes it by positively affirming that original sin contains an element of guilt. Thus, the "minimizing" theory, being rejected by a large proportion of Christians, cannot be said to be held *ab omnibus*.

Dr. Williams considers that the Scriptural account of Adam's transgression cannot be accepted as the explanation of man's fall, because the idea of a human progenitor, fully developed intellectually and morally, is repugnant to the findings of modern science. Let it suffice to say that, even granting the gradual development of the human body from some lower form of life (which is the very utmost the empiric sciences could ever prove), it would not have been impossible for the Creator, at a certain stage of this evolutionary process, to infuse rational souls into a pair of beings and endow them

with supernatural and preternatural gifts. Nor is it in any wise opposed to Christian theology that the descendents of this original pair, born after the fall, should have been men and women of low-grade intellectual powers. However, the evolution of man from the beast is as yet an undemonstrated hypothesis, and hence there is no need to abandon the literal interpretation of the Scriptural account of man's creation.

It is deeply to be regretted that a Christian clergyman should designate as mythological the truths taught in Sacred Scripture (p. 495). It is a sad comment on the supernatural life of the Anglican Church that one of its leading divines should prefer as an explanation of man's inherited blight a fantastic theory of the pre-cosmic rebellion of a "world-soul", to the simple and intelligible account given in the Word of God. Yet, to those who are in the blessed possession of the true Faith, these rationalistic views afford a striking example of the contradictions and the intellectual vagaries that are the inevitable portion of those who strive to explore the truths of Christ's doctrine independently of the guiding hand of His infallible Church.

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RURAL CONGREGATIONS UNDER DISADVANTAGES—A SOLUTION.

WE are evidently realizing the importance, if not the stern necessity, of giving more attention to the instruction of children in rural districts. While every provision has been made, regardless of expense or effort, for the religious instruction of children in cities and large towns, we have to admit that the problem of securing equal advantages in congregations in which a parish school appears an impossibility, is still far from a satisfactory solution.

The aim and objects of the Catholic Rural Welfare Conference are largely in this direction. Though less than four years in being, its workings have not only aroused a lively interest in the question, but also have gone no little distance toward arriving at ways and means of effectively improving conditions. Not the least hopeful sign of success is the generous

patronage its efforts are receiving from bishops in different parts of the country, and their frank avowal that in their respective dioceses, as elsewhere, conditions in the past have been crying out for the energizing of zeal and activity such as will assure a betterment of those conditions in the future.

RURAL POPULATIONS NEGLECTED.

The Town and Country Church in the United States is the title of a volume brought out by a Protestant committee on social and religious surveys. It claims to present an accurate study of data from one hundred and seventy-five counties and an intensive study of twenty-five. The counties under examination are in every section of the country and are supposed to be representative of their respective districts. To everyone reading this volume and examining its statements and findings, one general conclusion is inevitable. With a limited number of exceptions, and these chiefly in the south, rural residents are meted a decidedly meagre attention from Protestant clergymen and church organizations; the more strictly rural, the more meagre the attention. At the same time it is regularly admitted that among no other people do church activities meet with a response so prompt and enduring.

Much as we feel entitled to protest against every form of comparison with ministers of heretical sects, it might not be altogether fruitless to inquire if a similar tendency be not at times observable in our distribution of energy among undertakings worthy of our zeal. Activities in the interest of city Catholics in multitudinous variety, we will admit, are all commendable. The discovery and developing of new forms of activity in those same centres are also highly commendable. It may be very important to reserve ample forces for staffing high schools, managing boys' clubs, club-rooms and ball teams, conducting lay retreats, patronizing women's social organizations, young ladies' reading circles and tennis clubs. Nevertheless, one is at times disposed to ask, on the supposition of a limited supply of laborers, whether all these must be provided for, even though souls in rural districts be left without the very elements of religious instruction, without opportunities of receiving the sacraments and assisting with some little frequency at Holy Mass. The development of Catholic high

schools for boys will alone demand, as a *sine qua non* of their existence, that thousands of priests and religious brothers devote themselves almost exclusively to the teaching of secular branches of study. Meanwhile, what about the million of baptized Mexicans in the south and southwest with a bare dozen or two of priests reserved to interest themselves in their eternal welfare. Are these distributions of energy, with difficulty defensible, never to be explained by some little degree of the human spirit entering into the motives of acceptance? Is it not possible that gravitation may not be toward the less pleasant and less interesting privation of comforts and even diminished financial returns?

History reminds us that it is a circumstance by no means new, that it has always more or less widely obtained. The term "pagan" literally and primarily designated the village and country dweller. They were still in darkness and ignorance years after the more favored city dwellers had been taught the truths of the gospel and trained in the practice of its teachings. At least three religious Orders, well known in our day, were founded with the express purpose of preaching missions and catechizing the ignorant in rural districts. It was God's way of intervening to make up for a long-persevering neglect.

Recent Missionary Effort in Country Districts.

But in recent years the same class of people have become beneficiaries of a very marked missionary activity. For half a century Australia has witnessed the devotedness and self-sacrifice of the Sisters of St. Joseph of the Sacred Heart. In Canada the zeal of the Sisters of Service is already making itself felt among the scattered Catholics of the great west. The Missionary Catechists of Huntingdon, Indiana, are going where such activity is most needed, prepared to submit to any form of hardship and privation which the execution of their holy purpose may entail. The diocese of Pittsburgh astonishes us in the number of its young people consecrating their leisure hours to the religious instruction of children and families, whose conditions had practically separated them from every other opportunity.

Nor are these all. The rapid spread of vacation schools, in which lay teachers as well as religious are so generously

offering their services, is an outstanding recognition of the terrible necessity of more attention to Catholic rural districts.

Women Monopolizing Catholic Missionary Fields.

The most striking feature, however, in the movement is its being committed almost entirely to women. In the execution of all recently devised projects they are to be the apostles and evangelists. They will break the bread of the word to the uninstructed Mexican; they will bring the good tidings to the Ruthenian and the isolated emigrant in Western Canada; through their exertions the true light of the gospel shall shine in our old established rural districts nearer home, where, during the leisure of midsummer weeks, they will conduct missions of considerable duration and give forth the elements of Christian truth, particularly to the younger members of the flock. According to the scheme, priests, whether diocesan or religious, are expected to take part only in the way of general supervision or, perhaps, in training future missionaries at the headquarters of respective organizations.

Placed side by side in comparison with the missionary efforts of previous centuries, the plan can be said to possess the merit of real novelty. Is it that the spirit of the age must manifest itself in this sphere also? Because in the twentieth century women are succeeding to one position after another, in the learned professions, in the work of education, in business enterprises, in industrial organization, in politics and public life, is it inevitable that sooner or later they must capture the missionary field, giving examples of zeal and devotedness, of submission to hardship and privations, from which we who have been sent forth to teach all nations are altogether likely to recoil?

But even granted assurance of unstinted devotedness on the part of those now so generously entering the field, are we prepared to admit the unqualified excellence of the scheme? Is it ideal, or merely the best, all circumstances considered? Or again, under careful analysis, might it not prove to be a strictly logical outcome of our traditional readiness to hand over the work of catechizing to parochial school teachers, and those unselfish members of the congregation who can always be counted upon to appear at the hour for Sunday school?

To such an extent has the idea grown into our systems, so habituated are we to regarding this duty as a burden of which we have been definitely and irrevocably relieved, that a rural pastor who complains of the ceaseless hours of ennui inseparable from his position, can conceive no possibility of two or three dozen children being prepared for First Communion or Confirmation if he fail to secure the services of city school sisters during the summer vacation. Apropos of this attitude, I must acknowledge experiencing a sense of amusement on hearing from one rural pastor, whose place I was to take the following Sunday, "There will be no boy to serve Mass; you know I have no parish school".

Limitations of the Catholic School.

The parish school stands in no need of an apologist. Its position is established; its competency is universally conceded; its triumph is certain. The work accomplished for more than half a century, the growth and development of the system, the ever-increasing efficiency of its methods, its records more and more successful year by year, leave no ground whatever for controversy. There is, and there can be, only one opinion upon the merits of this marvelous institution grown up among us.

The parish school, however, like every other appointment in God's plan, has its sphere. There are places it cannot fill. There are other divinely-given agencies which it cannot effectively supplant. It was never intended to be the *only* vehicle of religious instruction. Its province is distinctly that of *assisting* and supplementing. No one has ever dared to claim for it a more exalted function. Not only must it prove unequal to assuming the entire religious formation of any body or bodies of young people, but exclusive reliance on its own competency to develop a perfect Christian spirit and practice in the heart and life of even one child must result in failure. Of course this is only repeating in other words the universally accepted formula which insists upon the indispensability of parental and home training.

The mistake, therefore, into which we are always in danger of falling lies just here. Because of the very efficiency, the undoubted efficiency, our schools have attained in their own

sphere, we are prone to entrust them exclusively with interests really beyond their sphere. Because of their devotedness to the classes of religious instruction, we are disposed to look upon them as the only satisfactory provision for religious instruction everywhere and under all circumstances. We allow ourselves to forget that of three agencies associated with Christian and religious formation, the parochial school-teacher by every authority and canon comes last in responsibility and qualification.

Why Place the Last First?

We are all ready to proclaim unbounded confidence in the religious training possible in a good Christian home. We all believe that parents are the divinely appointed teachers of children and have the primary responsibility to fulfill this mission. God has endowed them with a parental love which guarantees a solicitude for their children's interests without any comparison on earth. Their opportunities are unequaled in having the children so entirely with them during all their tender and formative years. They have an authority and influence such as no others could hope for. And with all this God has given them the sacrament of Matrimony, whose never-ceasing flow of grace enables them to perform this duty in the most perfect manner.

In addition, our Lord has instituted the priesthood, to complete this work of instruction and carry it on at stages to which the equipment of the parent may not be adequate. To fit him for this, the priest is given years of training in theology and the science of morals. He has received the sacrament of Holy Orders, enabling him by its grace to fulfill the most arduous duties and inspiring him with a zeal that allows no respite where the interest of souls is concerned. He is given leisure for the work, being obliged by his calling to disengage himself from all earthly concerns, that he may be free at all times to give his energies to the things of eternity.

In these two sublime callings, therefore, the parent and the priest, we find God's provision for the Christianizing, the sanctification of His people. But, strange as it may seem, we have all fallen into a habit of viewing this question as if we believed that God's provisions are altogether inadequate. We seem

to imply by the position we regularly take that if we depended upon these two great, divinely-given forces, our children would not be trained at all, would fall into irreligion from lamentable ignorance. And while we despair of any satisfactory accomplishment through these two mighty forces, we are supremely confident that good, religious women, holding no primary responsibility, not endowed by heaven with parental love, not given any sacrament to inspire their zeal, stimulate their activity and sustain their perseverance in duty, having made no studies in theology and without the years of formation which a seminary course provides, will solve the problem. They are in immediate contact with school children not more than one-fifth as many conscious hours as the same children are under the control of their parents. They are obliged to spend nine-tenths of that one-fifth in the strenuous task of advancing them in an ever-growing multitude of secular studies. They are under government supervision to assure success in the latter, the strictest demands being made upon them from every quarter. Yet we are confident that these good, religious women, laboring under so many disadvantages, will invariably bring success to the undertaking, that they and the institutions they conduct, and they alone can face the task and that the religious instruction of the young depends absolutely upon their efforts, opportunities and equipment.

Parents are both Capable and Willing.

Everything dwelt upon to this point is preliminary to maintaining that the religious instruction of children in scattered rural congregations can and must, for ultimate effectiveness, be carried on in the home. Parents are the authorized teachers of children, whose competency in this undertaking it is in the power of the pastor to secure. Failing their coöperation, every other scheme must prove sadly defective. If their efficiency is brought up to its highest possibilities, little more will be needed. Visualize, if you can, what it would mean if the parents in every home were assiduous in this task. Vacation schools would be no longer an aim; something very much preferable would have filled the need.

In the United States alone there are two million Catholic children deprived of the privilege of attending a Catholic

school. For a great majority of these a course of religious instruction, systematic, adequate, and complete, is not provided. In some cases little or no provision is made and for a greater number the provision is decidedly meagre. The deplorable consequences pastors everywhere encounter. What would be the result if all fathers and mothers simply fulfilled the obligations of their state, if in every home children received as much religious instruction as parents were capable of giving?

I am perfectly aware that many will treat the proposal as visionary and even absurd. Two time-honored objections occur so readily that they scarcely need repeating. "Parents will not do it and, even if willing, they could not."

Are we then to believe that parents generally in country districts are so indifferent to the eternal salvation of their own children? If so, what about our obligation to stir them up, to make them understand their awful responsibility and, above all, to teach them how to instruct their children? Certainly we cannot satisfy our own consciences by merely providing someone to undertake what parents are culpably neglecting. Before assuming their unwillingness to perform their duty, it would be fair to ask how many of us have tried long and patiently to bring this about? Or of those who have tried at all, we might ask, did they find that the effort required unlimited patience and perseverance? Can anyone say that he has tried over and over in vain, that parents in spite of repeated reminders and exhortations and endeavors to train them in their duties, showed no disposition to respond? One can hardly associate such lamentable indifference to the eternal interests of their children with the parents that we commonly meet in rural districts and rural homes. If here and there, cases are found that are so hopelessly negligent, it is safe to conjecture that vacation schools will accomplish little of permanent value in their families.

When Parents fail it is Our Fault.

That parents may be found fairly regular in their religious practices, well disposed, really solicitous of their children's welfare, and at the same time attempting little and accomplishing little in the way of religious instruction, I am quite ready

to admit. Very probably, however, the fault is chiefly ours and that for more reasons than one. It is our neglect if parents do not realize their responsibility in the matter; it is equally our neglect if ways and means for the execution of the task are not provided.

Of those who insist upon the unwillingness and incompetence of parents, I would ask that they view the situation for a moment from this angle. If bishops and clergy had taken no initiative in the establishment of parish schools, what would even our most devoted laity have done? Would there be one parish school in America to-day? But, under clerical leadership, there is nothing but admiration for the response of the laity, not only for their generosity and sacrifices, but also for their unquestioning submission and zealous seconding of our plans. Now, if the clergy everywhere, through individual effort and unitedly, bestowed upon the cause of promoting religious instruction in homes one-half, or even one-fourth, the energy necessary to maintain our parochial school system in its present state of efficiency, does anyone doubt for a moment that parents would fail to correspond and meet our wishes in a similar spirit of compliance and generosity? We have organized for every other conceivable plan of religious instruction but this, the one that should be fundamental and back of all.

On the other hand, in our readiness to substitute other teachers and other plans of instruction in preference, they must see the clearest evidence of our distrusting their fitness, if not our definite assurance that others are assuming entire responsibility. If schools, vacation schools or regular day schools, will insist upon undertaking everything, even to looking after the memorizing of the Lord's Prayer and making the sign of the Cross, why discover anything very illogical in the attitude of parents tacitly assuming that the duty is on the shoulders of others, not on theirs? The best and greatest of God's gifts can be abused, and Catholic schools in every form, day schools, Sunday schools, vacation schools commence to introduce or tolerate an abuse the hour they assume duties quite within the competence of the parent and the hour they fail to recognize that their function is limited to *assisting* the rightful guardians and primary instructors of the young.

A Personal Experience.

It has been my privilege for many years to attend scattered congregations in almost every conceivable variety of circumstances. The best possible effort put forth by many of the families could secure for them the opportunity of assisting at Mass not more than eight or ten times a year. Others more favorably situated constituted compact groups with a church within reasonable distance of the great majority. But, looking back over it all, I really cannot understand any rural pastor or any missionary being alarmed over the unwillingness of parents so circumstanced to take part in the catechizing of their children. I would go further and attest that no class of children, not excepting those in towns with parish schools at their doors, had so thoroughly mastered the text book as many whose sole assistance was the attention given them in a good country home. I have found parents disposed to be negligent, in some cases apparently not realizing there was anything to do or that anything could be done. But rarely was there a lasting difficulty in impressing upon them the seriousness of their responsibility and bringing about faithful attention to this duty. All this, it is true, makes demands on the pastor's time, but usually in parishes and missions of this description his time will suffer several additional demands before all the vacant hours have been filled.

The Little Help We have given Parents.

When all the evidence has been examined, we shall likely find that what generally actuated us in declining to entrust this duty to the home, was an assumption (not an established proof or even conviction) of the parents' incompetence for the task. May I, then, venture to suggest that the assumption will bear some further investigation?

1. We know that a few generations ago in Ireland, and most probably in other European countries as well, children were instructed almost exclusively by their parents—not uncommonly by parents who could not read—and, if after-lives of Faith and Christian virtue are fair tests of the quality of the instruction given, it is very doubtful if even our present day Catholic schools produce anything superior.

2. Who ever heard of a pastor assembling the fathers and mothers of his congregation on a series of occasions, or even on one occasion, for the sole purpose of showing them how to teach their children religion?

3. Incompetence in teaching is due either to defective knowledge of the subject or unskillfulness in imparting it. We have to admit that the great majority of us, pastors and assistants, have had no more training in method than the average parent. On the other hand, a great number of Sunday school teachers and lay teachers in Catholic day-schools share with parents in the handicap of defective knowledge of Christian doctrine. At the same time we can agree that, limited as is the religious knowledge of the average father and mother, if parents everywhere would teach that limited amount to their children, the results would be such as to command our warmest admiration.

4. Recognizing the comparative incompetence of parents, our very efforts should have been directed toward devising for homes a system of religious instruction compatible with conditions usually obtaining there. I would ask the reader's attention to this point especially. As a matter of fact, nothing of the kind has ever been done, though in almost every other sphere of action, commercial and social, similar circumstances are dealt with, and dealt with effectively by an ingenious adaptation of means and methods to conditions.

A representative of a Federal Bureau of Washington is quoted as follows: "We have established branches of this work all over the country, even in remote and sparsely populated localities. Frequently we have been confronted by a dearth of capable local officials. We have found a way to success, however, through untrained and unexperienced agents. Our solution of the problem can be described in the following phrase 'Break it up into small parts and anyone can do it.' Henry Ford has demonstrated the fertility of this idea. Most incapable workmen will prove efficient if the task is not complicated."

The same principle will operate in teaching religion. Parents untrained in the art and meagrely instructed in doctrine are quite capable of imparting endless information through a series of simple statements. If the questions and answers of a catechism were broken up, that is to say, if every question

and every answer contained but one single idea, instead of being long, involved, unintelligible elaborations of doctrinal truth, any father or mother could intelligently guide the child through a chapter or a treatise.

Wherein our Action has Been Criminal.

We are very much more responsible for the neglect of religious instruction in rural homes than we really recognize, or should be disposed to admit. The ignorance of religious truths prevailing among those children is chiefly due to an institution we have established and imposed upon them. Our action has made it impossible for them to understand their religion. This is a serious charge. But, instead of devising a system that would facilitate progress in learning the things of Faith, we have obliged them to consume their time and energy committing enigmas to memory. The hours that might have been spent in the acquisition of real religious knowledge we have obliged them to spend on tasks that gave no knowledge, because the effort consisted in trying to memorize formulas which they could not understand. Not only have we failed to make parents realize their obligation, not only have we neglected our part in showing them how to discharge that obligation, not only have we unjustly complained of their indifference and unwillingness to coöperate, but wherever we found parents conscientious, intelligent, keenly solicitous, ready to do everything in their power, the instrument of instruction we placed in their hands was such as to render the most zealous of efforts unproductive of anything worth while. Parents, untrained teachers generally, depend almost entirely on the text book. With a Catechism clear, simple, directly intelligible to both parent and child, great things could have been done. When the Catechism speaks to the child in a language with which it is familiar, in the very language he had been accustomed to hear his parents use when unaffectedly speaking to him of these same things, in the very language he himself had more than once used when his curiosity was roused and he approached his mother with an inquiry—when such is the language of his text book, interest, attention, application and continued progress are assured. But instead, we would have none of that. We insisted upon putting in those homes a Catechism whose

long, involved questions and answers conveyed no meaning; we obliged them to use that and no other; we exacted a perfect memorization of every answer and every word in it. And this neglected, we refused to recognize every other evidence of instruction. We measured the child's progress by this one exclusive test—his ability to recite long answers that he could not understand.

It is vain for us to protest that we had nothing to do with all this; that we never presumed or were never in a position to exercise either authority or influence over people in rural homes. It was inevitable that families so circumstanced would be given the Catechism in use everywhere. They know of no other. It is " The Catechism ". It had never occurred to them that there could be more than one Catechism, any more than there could be more than one edition of the Bible. A text book of religious instruction adopted by Catholic school boards and Catholic school superintendents will necessarily be the one to find its way to the most isolated Catholic homes. After years spent upon it, the poor children knew the Catechism but not their religion. Such has been our sole contribution to the instruction of many of those children.

The Tragedy for which We are Responsible.

And now let us try to realize the tragedy. Parents endeavoring to do their part; children subjected to a trying ordeal week after week for years. The time and effort given by both, because of the character of the text book we impose on them, converted into a task of learning, not religion, but sentences and propositions.

That the Faith does not suffer greater havoc where such conditions prevail, is little short of a miracle. With a great deal less of sacrifice, the ordinary father and mother might acquaint the child with many important truths of religion. But we turn them from it. There is a specific duty to be performed; it is a catechism class and *they must learn the catechism.* Consequently the former method of instruction consisted almost solely in obliging the pupils to memorize the words of the book with absolute accuracy. Through a docility of disposition, a sense of obligation, or through compulsion and fear the child pores over the pages in the desperate struggle to get

possession of such sentences as, "These attributes are found in their fullness in the Pope, the visible head of the Church, whose infallible authority to teach bishops, priests and people in matters of faith or morals", or "Sacramental Grace is a special help which God gives to attain the end for which He instituted each Sacrament", or "When I say that our sorrow should be supernatural, I mean that it should be prompted by the grace of God and excited by motives which spring from faith, and not by merely natural motives". Should he fail, the consequences, he knows, may be serious; and should he succeed, where is the gain? He has learned nothing; he knows no more of his religion than before. He has simply memorized so many phrases and sentences, which in all probability he will begin to forget when he is no longer required to prepare for recitation.

We have gone so far as to charge parents with indifference and neglect. It has been our excuse for handing over their duties to others, for establishing vacation schools, etc.—In the name of simple, ordinary justice let us stop to reflect a moment! Where else shall we find such devotion to a sacred duty under a handicap so unreasonable and discouraging? It is nothing short of the marvellous that parents continue to impose such tedious, irksome tasks upon their children without ever seeing or looking for any tangible results, without asking of what benefit is it all. Their obedience in this is blind and little short of the heroic. Holy Church, they know, expects parents to have their children instructed in their religion, and therefore, Sunday after Sunday and year after year the dull wearisome drudgery goes on. It is the best they can do; the parents insist in the face of an unceasing reluctance and many unmistakable protests; the children submit, very often, because no other course is possible. What should have been the most interesting and inspiring of tasks has been made a slavery. If, instead of experiences so revolting, that hour could have been made to thrill with the interest that comes from understanding and discussing what appeals to us with all the keenness the things of religion inspire, what devotion to the task might not have been expected in families so willing and earnest! And if we are to believe that the word of God is a seed which, sown on good ground, will bring forth fruit a hundred-

fold, what a calamity that all those hours and efforts sacrificed upon the memorization of unintelligible, meaningless formulas, were not bestowed upon acquiring a knowledge of that Word, especially when it was the best of soils that seed would have fallen upon—upon hearts and minds willing to submit generously to the Voice of God as they were actually submitting to what seemed to them the Voice of His Church.

Nor is this the most unpleasing side of the picture. What about those other children whose parents are not disposed to adopt such strenuous measures for the memorization of an unintelligible catechism, at the same time unlikely to undertake anything like systematic instruction without the assistance of a text book? Were the task easy, simple, interesting for both parents and children, in other words, could they understand the questions and answers before them and, as a consequence, find an interest in talking about them, little application or discipline would be necessary and something worth while would be accomplished; otherwise, nothing. A great deal of the leakage we read of frequently can be traced to cases such as these.

Necessary Provisions.

In maintaining that the religious instruction of children in scattered congregations can be most effectively conducted in homes, I have no hesitation in proposing the measures necessary to its realization.

First and most important: give them a catechism in which every question and answer both parents and children understand.

Leave the task to the parents; do not put others in their place.

Over and over from the pulpit endeavor to give parents a sense of their responsibility.

In the confessional regularly interrogate them upon their faithfulness to it.

Frequently show them how to go about the task.

As a means to this, occasionally, instead of the usual sermon at Sunday Mass, conduct a catechism class in presence of the congregation.

Assign beforehand the amount each child will be expected to learn during the month. At the end of the month conduct an examination on the amount assigned in presence of the entire congregation.

These recommendations are not offered as an experiment or as having a possible chance of producing results. For over thirty years I have been putting them into practice as occasions presented themselves and am quite willing to have their results investigated.

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PRACTICAL ASPECTS OF PENANCE IN THE CHRISTIAN LIFE.

A FEW months ago I attended a breakfast of a Catholic organization whose purpose is to teach religion. Besides several speeches, they had some singing. And it struck me as rather incongruous that "Panis Angelicus" should be followed immediately without any intermission by "On the Road to Mandalay". For this poem of Kipling's expresses about as pagan an attitude toward life as it is possible to have. The songster demands, you will remember, to be shipped somewhere "East of Suez where there ain't no Ten Commandments, and the best is like the worst".

The incident set me to wondering how far Catholics—and even those engaged in teaching Catholicism to others—really sympathize with this attitude, and even have this attitude themselves. It made me remember that a Catholic girl once remarked to me that she could have a fine time if only there were no Hell. Kipling's soldier, and this girl, and all who take this same view of life, look upon the Ten Commandments as so many unnecessary restraints upon their freedom, taking all the joy out of life. And I am afraid there are numbers of Catholics who agree with them.

Of course, we should not lose sight of the supernatural elements of religion. But then, on the other hand, neither should we lose sight of the natural elements of religion. The supernatural is built upon the natural, and if the natural foundation is destroyed in the minds of our people, the supernatural is likely to collapse with it. I am strongly of the

opinion that we ought to emphasize the natural as a protection for the supernatural. And so in this article I propose to consider how we can put before our people some of the practical aspects of the Ten Commandments and of penance.

The first point we should try to impress upon them, I think, is that the Ten Commandments are not the mere whim of an irresponsible Legislator. To a large extent they follow from the nature of things. Being that we are creatures, certain consequences immediately follow from this fact. There must have been a Creator, and a relationship is at once established between Him and us. Some of the implications of this relationship, as expressed in the Ten Commandments, could not be changed except by our losing the character of creaturehood—which, of course, is impossible. And while it is true that not all of the Ten Commandments are a necessary consequence of our creaturehood, we may for the sake of convenience view them all together. We can look upon them as summing up succinctly what we must do or avoid doing if we are to live according to our fundamental nature, if we are to be in harmony with nature in the moral sphere and therefore with the will of God.

An analogy bringing this out rather clearly can be drawn from everybody's experience in this automotive age. The man who would say that he is tired of buying expensive oil for his Ford and is henceforth going to use molasses as a lubricant, would be obviously foolish in the sight of all. He would be going against the nature of the machine, and he would simply gum things up. Certainly the results would be far from desirable. If he were engaged in a race with others and tried any such experiment, he would surely lose.

Or if a man should say that it is too much trouble or expense to use good copper wire in an aerial, that he will use Manila twine, he would never hear anything over his radio. In disregarding the nature of a receiving set, he would condemn himself to failure, and he would have to suffer the consequences.

But the men thus violating the nature of certain machines would be no more foolish than men who violate the nature of human creatures. From one standpoint we can look upon ourselves as machines. Our divine Creator designed us to

function in a particular way. If we are to get the best results, then we have to live according to the nature that He gave us. When we disregard this nature, and say, in effect, that lying is better than truthfulness, or drunkenness than sobriety, as the man said molasses was better than lubricating oil for Fords, or Manila twine than copper wire for an aerial, we are ignoring the nature of the machine, and we are doomed to dismal failure.

This may be even clearer if we make the comparison with our bodies instead of with machines. By long study physicians have formulated certain rules for maintaining bodily health and efficiency. They may be disregarded by some individuals for a long time, but in the end everyone has to pay for his violation of the order of nature. Gout, rheumatism, premature old age, and more serious complications are the result of trying to run the bodily machine in a way never intended by its Creator. And while this is only an analogy, it is a rather convincing analogy. There are certain rules of living, in regard to the soul, just as there are in regard to the body, and they must be followed to get the best results. We cannot disregard the rules for the soul with impunity, any more than we can disregard the rules for the body.

Now it seems to me that this ought to be the attitude we should try to inculcate in regard to the Ten Commandments. They sum up the wisdom of God and of man as to how we have to live in order to get the most out of our souls. So far from being arbitrary regulations imposed upon our nature, they are an expression of our nature. The experience of countless centuries is embedded in the Decalogue. God Himself could not change some of the Commandments without changing our nature at the same time. And the people who think they can violate the Commandments with impunity, are like the man using molasses for lubrication, or Manila twine for an aerial, except that the consequences may not follow as quickly.

It is true that this practical attitude toward life and the Commandments is not going to make it always easy to keep the Decalogue, to live up to the rules, any more than a knowledge of physiology makes it always easy to govern our bodies in the wisest way as regards diet. Nevertheless, I am

sure it will help. It is a reinforcement, not a contradiction, of the supernatural. And it is certainly a better attitude than to look upon the Commandments as running against nature, and as taking all the joy out of life.

Of course, the analogy between the Commandments as laws of conduct, and the principle of mechanics as laws governing the operation of machines, is not complete. In an inanimate machine, there is no conflict between its desires and what is good for it, because it has no desires. A Ford car does not "want" molasses in preference to oil, a receiving set does not want Manila twine rather than copper wire. In fact, brute animals following their instincts hardly ever want what would be bad for them. But when we go higher in the scale of existence and reach human beings, a conflict is possible between our desires and our real good. Many times we do want what is not good for us, and we need the sustaining conviction that the Ten Commandments express what is in the long run good for us, even from the standpoint of this world.

Facing that conflict between our conviction and our desires, we need some help in following the good instead of yielding to the immediate desire. And that is where the practical aspects of penance come in. Penance is a means toward the end of acquiring a facility in acting in the proper way. It is like the exercises a man goes through in learning to play the piano, or golf, or tennis. And it is significant that the Greek word for exercise and for a system of soul-training is the same—askesis.

When a man first takes a tennis racket or a golf club in his hand, the probability is that the way the expert tells him to hold it seems awkward. It is going against what appears to be the natural thing to do. But he will never become expert himself unless he can have faith enough in the experience of others to adopt this better way. By patient training he must make this come to be the natural method for him.

I suppose that every amateur who undertakes to play bridge finds the rules of the experts more of a hindrance than a help. They seem to cramp his style. He imagines that to follow his impulses and trust to luck will bring so much better results. But the experienced player knows that in the long run the man who follows the rules will beat the man who

breaks them. To follow one's instincts, as it were, to seize the pleasure of the moment by taking every possible trick immediately, will lead—to use a bridge term—to getting set.

And what we need to drive home upon the consciousness of our Catholic people is that the same thing holds for the life of the soul. The Ten Commandments are like the fundamental rules of bridge or any other game. One cannot take a trick by throwing on a club when spades are trumps; one cannot win a serve at tennis by putting the ball out of court. The problem is to make one's recalcitrant impulses—muscular or otherwise—keep the rules, and at the same time outplay one's adversary. Continual study, exercise, practice, are necessary to do this. And they are necessary in the spiritual sphere, too. The name asceticism, or penance, should not scare us off.

It is unfortunate, I think, that penance is not more frequently presented in this practical way. If people could only be convinced that penance is as necessary for the health of the soul as practice is necessary to play a game or a piano, there would be more enthusiasim for the official penitential system of the Church. They would realize that they are cheating themselves when they unnecessarily emasculate these penances. It is within the law to substitute lobster or terrapin —or even wild duck—for meat on Friday. But a good bit of the practical effect is undoubtedly lost. The discipline is so mild, that flabby spiritual muscles are hardly strengthened by it. It is like a distance runner doing his five miles a day in an automobile. He gets some exercise, but not as much as he needs.

Indeed, the penances of Friday and Lent and the confessional are so easy that they are little more than an official sanction placed by the Church on the idea of penance. They sink into insignificance almost, compared with what athletes and business men and social leaders impose upon themselves to insure success. And so our people ought to be educated up to going beyond the Church's general legislation in the way of penance to impose additional penances upon themselves particularly fitted to their personal needs. The practical results of penance are going to be principally a result of a person's own efforts.

Most education, after all, is self-education. And if that is true in intellectual and worldly affairs, it is much truer in the affairs of the soul. No legislation of the Church can fit the individual needs of each one as well as each one, if he is in earnest, can fit them for himself. To make the mortification produce substantial practical results depends upon the individual. One reason why the results depend so largely on the individual, is because the greatest effectiveness comes when the penance fits the particular offence. It is sound pedagogy and sound asceticism, that where possible, the penance should grow out of the offence, should be seen as a consequence of the offence, and should tend to prevent a repetition of the fault.

Situations illustrating the practical aspects of penance can easily be imagined. And while I am urging the education of adults in respect to penance, an example taken from childhood may be just as effective in making the practical results of penance clear to them. For instance, little Johnny may be quite disobedient to his mother's admonitions to put away his things properly. Simply talking to him will probably not accomplish much. But if his mother watches her opportunity, a time will come when the consequences of carelessness can be made to register with Johnny.

Suppose that Johnny left his skates in the wrong place last time he used them. Instead of picking them up and putting them away, his mother might leave them where he threw them in his carelessness. Then a week later, when Johnny comes rushing in from school, and wants to go off immediately with Jimmie to skate, he can't find his skates. He fusses and fumes and wants everybody around to help him find the skates, and blames other people for taking them. But his mother, being wise in her generation, talks to him very calmly and tells him that this is a result of his carelessness, that if he had put them where they belonged he would now know where they are. He must think what he did with them when last he used them.

After a lot of haphazard hunting, Johnny finally sees the need of this, and does think. He discovers the skates under the front porch, instead of in the hall closet where they should be. But in the meantime he has lost a precious half-

hour, and that is his penance. It grows naturally out of the offence, and it is calculated to teach the lesson of avoiding that particular fault in the future.

Later, Johnny's mother can tactfully explain the whole matter. She can show that he must try to correct his faults, if he is not to suffer for them, and that to do this he must even impose penalties or penances on himself. For the sake of argument, let us suppose Johnny does conquer his tendency to be careless, what will be the practical results? It may well be the difference between success and failure in later life. For such carelessness as he was showing about his things indicated a disposition to live by impulse, to see no farther than the immediate moment. Such habits carried over into the business sphere mean inability to save, a marriage without sufficient deliberation, a growing family with stationary resources, loss of self-respect, loss of the respect of wife and children, perhaps divorce.

This is not an exaggeration of the possible consequences of neglecting a comparatively slight fault, because the consequences of faults sometimes grow like a snow-ball. A man came to me once as an alcoholic case. His story revealed that he had taken to drink because his wife left him; his wife left him because of his intolerable rages; and these rages grew gradually from an unconquered yielding to impatience. If as a boy he had overcome his temper, the practical results would have been to save him all the sorrow and suffering he endured from an alienated wife and alcoholism.

According to recent headlines, 770 people died in New York City last year from alcoholic poisoning. The practical results for them of denying themselves the gratification of their thirst would have been prolonged lives. A little penance at the beginning would have saved a world of woe later on.

Insurance companies tell us that the expectation of life decreases rapidly for all those more than ten per cent overweight. Penance in the form of a sufficiently strict diet to curtail weight would give five, ten, fifteen years additional life. Surely that is a practical result. But the dieting has to be considerably more severe than Friday abstinence or Lenten fast.

And while such dieting is ordinarily not looked upon as penance in the same sense as Lenten fasting is penance, there is no reason why it cannot be supernaturalized and made into meritorious penance by the proper attitude. A great many persons to-day—particularly women—are undergoing much more severe fasting to retain boyish figures than the Church ever imposed. One practical result of such fasting, when done under a physician's care, is better health. In fact, anyone who goes through all the things recommended by physicians to-day to keep in good shape, will have a program of real asceticism on his hands.

Hygienists tell us that a man should avoid all alcoholic beverages and all tobacco. He should go to bed at approximately the same hour every night, and get up at the same hour every morning. When he gets up he should take a bath and some brisk setting-up exercises, and if there is anything more stupid than doing such exercises day after day I don't want to know of it. At his meals he should avoid, perhaps, fat, starch and sugar, and highly seasoned food. In short, he has a fairly stiff ascetic program to carry out.

Moreover, he is advised to practise control along the directions of the Ten Commandments. Too much anger affects the blood pressure adversely, and may even lead to heart disease. And if Freud has taught any one thing that is worth while, it is a justification of Catholic morality on the importance of thoughts.

Besides, there is a sort of general training in the moral field corresponding to a general training of the physical muscles. Not every particular exercise an athlete goes through is specifically directed toward the particular game in which he excels. He must have much in common with all other athletes. He submits himself to a rigorous system of general training.

Similarly in the moral field, a man must submit himself to a general system of asceticism, of exercise, in order that he may keep perfectly fit. As William James put it in a much quoted passage, "*Keep the faculty of effort alive in you by a little gratuitous exercise every day.* That is, be systematically ascetic or heroic in little unnecessary points; do every day or two something for no other reason than that you would rather

not do it; so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test. Asceticism of this sort is like insurance which a man pays on his house and goods. The tax does him no good at the time, and possibly may never bring him a return. But if the fire does come, his having paid it will be his salvation from ruin. So with the man who has daily inured himself to habits of concentrated attention, energetic volition, and self-denial in unnecessary things. He will stand like a tower when everything rocks around him, and when his softer fellow-mortals are winnowed like chaff in the blast."[1]

If one goes to a good sanitarium to be built up physically, a number of tests are made to determine just what he needs. The arms and chest of one man may be undeveloped, the legs of another; one man may have infected tonsils, and another abscessed teeth; one man may have been getting too much sugar in his diet, another not enough; one may have been taking too much exercise, another too little. After finding out where a man is deficient, the proper correctives will be prescribed, to fit his individual case.

Something of the same sort has to be done in the spiritual life. Here, too, what is one man's meat is another man's poison. What would be a serious mortification to the man who is vain of his appearance, may be following the line of least resistance for the man who is careless about his looks. The quick-tempered man may have to cultivate silence, whereas the moody, self-centered individual should try to talk. Each man, with what help he can get from friends or confessors, must work out the scheme of mortification that is best suited to overcome his particular faults.

But just as on the physical side there are certain fundamental habits that are good for all, so there are in the moral sphere. And first of these is the attitude of penance. One should be denying himself in *some* way *daily*. Perhaps we may say that the main thing is the attitude. If men once get that, the rest will follow rather as a matter of course. Though, if I may be allowed to suggest one specific mortification that will be of universal benefit, it is total abstinence from alcoholic beverages. When bootleggers jokingly recommend

[1] *Principles of Psychology*, I, 126.

their wares with the slogan, "Not a coffin in a carload," total abstinence may have decidedly good results.

I do not think that the penitential discipline of the Church will suffer from the emphasis I have placed on the practical side. These considerations are merely supplementary to, not exclusive of, the supernatural. We still have Christ's words, "If any man will follow Me, let him deny himself, and take up his cross," (Mark, 8:34); "If any man come to Me, and hate not his father and mother, and wife and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple" (Luke, 14:26); "If thy hand scandalize thee, cut it off. . . . if thy foot scandalize thee, cut it off. . . . and if thine eye scandalize thee, pluck it out", because it is better to enter into eternal life maimed than to suffer eternal punishments for lack of mortification.

The supernatural should be the ultimate aim. But we need not for that reason lose sight of the fact that many of our people will find the supernatural more reasonable and attractive if it can be tied up with the natural. If we bring out the practical aspects of penance, our people are likely to bring a better understanding and more enthusiasm to the practice of penance for supernatural motives, and they are less likely to be led astray by the current ridicule of asceticism. Nor will the more spiritual aspects of penance suffer. For the spiritual results depend mainly upon the motive, and the motives I have suggested are by no means inconsistent with a consideration of merit for Heaven or a shortening of Purgatory. The two aspects can subsist side by side.

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THE SPIRITUAL QUALITY OF SOCIAL WORK.

THE substitution of the term social work for charity is an outcome of the gradual widening of our service to the poor. This change has occurred because of deeper insight into poverty and of the desire to do much more than merely give relief. This giving of relief is neither overlooked nor underrated in Catholic social work. The divine dignity and spiritual quality of relief-giving remains unimpaired in its splendor. Our social work asserts it firmly and aims to invest

this wider service of the poor with equal spiritual dignity. If we may confine our charity toward the poor to the relief of individuals when they suffer distress, and we have no concern beyond this, there can be no justification for the use of the term social work instead of the term charity.

The corporal and spiritual works of mercy as we know them in our traditions are primarily individualistic. In order to spare inconvenience to readers whose memory may be at fault, the list of these works of mercy is given. The corporal works are: to feed the hungry, to give drink to the thirsty, to clothe the naked, to harbor the harborless, to visit the sick, to ransom the captive, to bury the dead. The spiritual works of mercy are: to instruct the ignorant, to counsel the doubtful, to admonish sinners, to bear wrongs patiently, to forgive offences willingly, to comfort the afflicted, to pray for the living and the dead. Some of these works relate exclusively to those whom we know as the poor. Others of them may be related to all men regardless of their income, culture, or standing. In the Kingdom of Christ the bond of charity governs our relations to all others. But as life is organized we incline to think of the weaker social classes and to confine the term charity to service of the poor. The works of mercy are the spontaneous product of supernatural charity, although a distinction between mercy and charity is well established in our literature. In a general way the misery or distress from which one suffers is supposed to be in some sense involuntary. The Greek word for almsgiving really means mercy-giving. The ideal relation of Christian charity occurs when one who is strong serves one who is weak in an immediate and personal manner. The differences between the two are subdued away in presence of the spirtual bond that unites them in Christ. A spiritual motive prompts the giver because he loves his neighbor. The service is an expression of a divine law and it is related through obedience and merit to the sanctification of the giver. No one has yet measured the tremendous force of this motive and this service in the mystical body of Christ. One who has the imagination to visualize it will be amazed at its sustained imperial power across the terraced centuries. It is a beautiful vision of spiritual relations, an achievement in high consecration, a glory of unselfishness in a selfish world. But we are so

familiar with it because of its frequency in Catholic life that it becomes commonplace. We take it for granted. We excuse ourselves from effort to find the spiritual vision behind it. We hurry along our pathways and we miss the inspiration and refreshment that insight into it might give us. The nun who goes from door to door asking money, clothes or food for old men and old women to whose uninviting care she brings patient devotion and joy is a lovely revelation of invisible spiritual realities that find in turn their own reality in Christ. We meet the nun. We make our contribution gladly, but we are hurried, unstirred and matter-of-fact.

Every impulse that leads us to insist upon the spiritual quality of these acts of mercy and to declare it with the determination of faith is warranted by the teaching of Christ, by the mind and the history of the Church, and by the constant tendency of the world to lose spiritual understanding. I cannot imagine any true social progress that would involve the surrender of this point of view, that would rob charity of its spiritual grandeur or place the works of mercy upon a lower humanitarian plane. We may change methods and widen services. We may look beyond the widow, the orphan, and the homeless man into the social conditions that prostrate them. But unless we carry the spiritual insight of charity into everything that we do we shall be unworthy of our inheritance. So long as we perform the spiritual and the corporal works of mercy for individuals one by one; so long as benefactors perform these services as chance may furnish occasion, an ideal expression of Christian charity is theoretically achieved. When, however, the well-to-do and the poor are socially separated, as is now generally the case; when there are many who wish to render service and multitudes who have need of it; when our resources fall far short of need of help, we obey a universal law by creating organizations of benefactors and by some kind of system in rendering service. At this point there is forced upon us a view of poverty as a whole. We begin to see the larger causes that produce it and charity urges us to deal with these causes and to make much of our service of the poor impersonal and indirect.

Religious communities associate Christian benefactors in organizations which rest upon consecration and sacrifice.

System appears and system involves division of labor. Certainly a nun who is occupied in a kitchen of her community and has no direct personal contact with the poor who are befriended by other members of the community serves every interest of Christian charity as nobly and possibly more nobly than those who serve the poor directly in person. Lay men and lay women who feel the urge of Christian charity do well when they in turn form organizations and systematize their service. They too will show division of labor. Everyone, whatever the duty rendered, obeys the law of charity and is ennobled by that obedience. It is necessary only to keep the command and the example of Christ in mind and to associate the duties that are performed with the unimpaired consecration of the Christian heart. In this way religious and lay associations come between those who give service and those who receive it. Social distances are bridged through organization. System disciplines the individual. Methods are developed and the charity of Christ operates through these with abiding effect. All of this has been known historically as charity. The word is close to the Christian heart because we have it from the lips of Christ. All the Christian centuries have enriched it by spiritual associations that are very dear to us.

I.

We have reached days when the inevitable processes of change make themselves felt in the world of charity as elsewhere. We have deeper insight into the organic nature of poverty as a product of our social organization. Study by competent men and women shows us the complexity of poverty, the social factors in it, and our widening understanding of social distress has awakened a desire to do very much more for the poor than we have done in the past. We hope, vainly perhaps, to reduce the number who need mercy and to increase the number who would gladly practise it. In serving the poor we wish surely not to harm or pauperize them. We wish to find and to master the social causes which if unhindered will continue the lamentable harvest of helplessness and discouragement. We wish to prevent fraud and neglect. We aim to make our resources in personnel and money increasingly effective. We keep records of what is done in order to avoid

the repetition of mistakes, to discover and to make known the best methods of service and in this way to combine increasing practical wisdom with the impulses of Christian charity.

The world has done much thinking and experimenting in the past fifty years. It has sought out and learned many lessons from the history of charity. It has judged our social organization in the light of results and it has made known to us many flaws in that organization which need correction. Our social system is tightly organized. The weak are dependent upon the strong in countless ways. And yet the two classes are so widely separated that the strong have no adequate consciousness of their obligations toward the poor. And these are left victims of hopelessness, inadequate to their own distress, and discouraged. When we take poverty as a feature of our social life and look through it into its background, we find industrial and municipal conditions, the enactment and administration of laws, assumptions of social philosophy, ignorance, wretched housing conditions, congestion, economic pressure that drives women and children out of the home into the ranks of wage earners, wage conditions that shame us, reduced immunity against disease and neglected education as appalling features of poverty which sift out helpless men, women and children, brand them and throw them aside as the pitiable wreckage of civilization.

If we had no vision of better things and no new insight into these things, such processes might be witnessed with the apathy of fatalism. But we understand the relation of things as never before. A dozen lines of scholarship, patient study of capable men and women, official and unofficial investigations, all of them directed in an attempt to study the deeper meaning of poverty, have forced the poor upon the conscience of the world and have led us from the dependent family out into the wider spaces of social life to find out why all of this must be, if it must be. Relief of all who suffer through little or no fault of their own remains a primary purpose in all of this. But the determination to be beforehand in dealing with causes of poverty and in preventing its disasters has taken a permanent place in the Christian idealism of life. This wider insight and service create Catholic social work, younger brother of the charity of the Christian ages. Shall we refuse it admission into the house of God?

If you give tender care in the name of charity to a tubercular mother whom you find neglected and helpless, lying on a straw mattress on the floor of a single room which is her home, you perform a work of mercy that is ennobling as an expression of the charity of Christ. If I give of my time and means to work in an organization that is trying to conquer tuberculosis and I do this as a service of charity toward society and particularly toward the poor whose resistance is low, am I to learn that my service is less exalted than yours? Can we not interpret Christ's law of charity in a way to include me as well as you? Must my service be called social work and placed on a lower spiritual level? It seems as noble a charity, to prevent the death of miners by explosion as it is to care tenderly for the orphans when the fathers are needlessly killed. One hears a story frequently at social work conventions. A philanthropist refused to build a stout fence on a curving mountain-road with a steep grade which would prevent accidents, but preferred to build a hospital below where the victims of accidents might be cared for. Assuming a spiritual motive always, is not the former measure preferable to the latter? Charity may lead one to serve as big brother to a delinquent boy who goes before a juvenile court. May not charity inspire one to work for playgrounds where boys may spend their leisure time safely and thereby be saved from delinquency? All of these larger measures are typical features of social work. May not each one of them be as worthy an expression of the charity of Christ as are traditional works of mercy with which we are familiar?

To borrow an illustration from the laboratory. Social work in the Catholic sense uses the microscope in studying individual cases of poverty and the telescope in studying society as a whole in order to find the wider relations of the distress of the individual and the distant social causes of it. Social case work is the careful study of a case. That study distinguishes between personal fault and social fault in the distress of the poor. Social work takes up social fault in poverty and aims with courage and foresight to serve humanity by so doing. We are accustomed to think of the parable of the Good Samaritan as the perfect expression of Christ's charity. One benefactor serves one man in distress, with kindness and with-

out delay. Hurter in his treatise on the Incarnation takes the man who fell among the robbers as the symbol of humanity. Christ is the Good Samaritan who comes to save humanity. Does not this interpretation permit us to include the service of social work to humanity within the circle of divine charity?

There are those (I speak of Catholic social work only) who seem to think that somewhere along the journey from charity to social work we have lost the thought of Christ, we have surrendered the dignity of service and descended to the cold lower level of philanthropy. I can easily imagine this as a fact concerning one or another social worker. But I can also imagine one benefactor serving one dependent family with no spiritual motive at all, merely for the joy of doing it. But to hold that Catholic social work necessarily or even generally loses spiritual quality because it is social rather than personal seems to me to be an offence against truth, justice and charity itself. I would place the foundations of Catholic social work in its modern form in the teaching of Bishop Von Ketteler and in official pronouncements of the Holy See. All of its principles and many of its outstanding measures are most strongly endorsed in this way.

I can say in the light of an experience of twenty years that the spiritual impulses in Catholic social work are as strong and as worthy of our heritage of charity as any human effort can be. I have found as much insistence upon the spiritual element in our social work as there is in the field of personal service. And I find that Catholic social work demands more exacting effort, more tedious care and a longer outlook than personal service alone could ever demand. If a reader who disagrees with me will search the seventeen volumes of the *Reports of the National Conference of Catholic Charities,* the ten volumes of the *Catholic Charities Review,* the papers by Catholic leaders both clerical and lay at general conventions of social work, and the books and pamphlets that are the outgrowth of our movement, nothing will be found that can justify any suspicion as to the weakening of the spiritual motive in Catholic social work or the impairment of loyality to the authority of the Church.

II.

Of course, one can find what one looks for. If one looks for occasions to criticize, one can find them. I am asking only that the movement be studied as a whole. In no other way can it be understood or can its spiritual aspirations be measured fairly.

Beyond all question the tendency in social work as a whole is toward a philanthropic basis which recognizes religion merely as a social force without definite dogmatic content. The drift of social work generally is away from the supernatural and toward the largest possible measure of sanctioned freedom in belief and conduct. Catholic social work in its aims and efforts is a protest against this tendency and an aspiration to extend and maintain the charity of Christ in this wider field of service. Representatives of Catholic social work have a hard task in representing our spiritual ideals to the world outside. But that task is made much more difficult and perhaps discouraging when we are compelled to be on the defensive within our own circles. We can argue with the philanthropist if he is unfair in criticizing our Catholic charities. But it is disconcerting when we are told by those of our own household that we neither understand nor practise Christian charity when we go out into the larger field of social service. The situation is of so much concern that it deserves some attention.

Those who maintain the narrower traditional view of Catholic charity and feel little interest if not opposition to social work, may unconsciously represent different points of view. One may argue that our traditional methods are final and perfect and there is no demand for any improvement whatever. We have done thus and so throughout the centuries. We shall continue to do thus and so. I have not anywhere heard these views expressed in such terms but they do seem to underlie the attitudes of those who are critical of the wider concept of service now under discussion. Again the question may relate to standards of service. If charity calls for nothing but the corporal and spiritual works of mercy and the name is refused to this wider service as not related to charity, it is of course impossible to discuss the case on a common ground.

It may be that the diffident attitude toward social work is merely a phase of conservatism. The old is proved. The new is suspected. The ease of established ways is more alluring than the difficulties and uncertainties of change. This is nature's automatic defence of her past achievements. The attitude is strongest when it closes the mind and gives no hearing to what is new.

Sometimes indifference to this wider concept of charity results from transferred emotion. One notices that social work in general drifts toward philanthropy to the harm of the spiritual motive. The assumption may be then made that Catholic social work is social work and social work is merely philanthropy. Of course this is not fair, though it is natural enough.

Again some of those who are not interested in Catholic social work may make the assumption that it thrives on criticism of our existing agencies and methods in Catholic charities. That there is such criticism on occasion in beyond question. That that criticism is sometimes justified is beyond question. But I have found uniformly a most edifying readiness to recognize everything noble and effective in Catholic charities and to proclaim it with pride. The willingness of Sisters in our institutions to improve methods, to take advantage of new insight and experience, to coöperate in every possible way with approved standards of service is a matter of common knowledge and pride in Catholic social-work circles. And this readiness is found outside of our own field more perhaps than we imagine. The president of the National Conference of Social Work years ago invited a priest to lecture in the best known school of social work in the United States. She wished to have an explanation of the organization of the Society of St. Vincent de Paul, which she said "is the most nearly ideal form of organization in the entire field of modern social work".

My thought carries me farther into the question. Opposition to new views and new methods and to revision of terms is a good thing. Catholic social work needs opposition in order to be safeguarded against the general human tendency to make mistakes. Advocates of new views and new methods must be forced to be careful, to restrain enthusiasm, to discount idealism, and to respect the slow, safe laws of social growth.

Any one can do his sharpest thinking and develop his largest measure of prudence when matching wits against a clever critic. Half of the wisdom of Catholic social work must come from the opposition which it meets. We ask merely that the opposition be well informed, fair-minded and that it rest on no misrepresentation of fact or of intention. It is most annoying and even disconcerting to deal with the closed mind that is not informed, one that is satisfied to rest upon an emotion against which all argument is vain. When methods are right they redeem one from mistakes of judgment. When methods are wrong there is no redemption. Catholic social work welcomes all well informed opposition and deserved criticism. But it fears profoundly opposition which represents neither thinking nor adequate information. Those who refuse to go along, as the phrase is, into the wider fields of service sometimes manifest a degree of intolerance which is not fair. Social workers ought to be permitted to make an average number of mistakes as human beings. Certainly they ought to be allowed to make as many mistakes as priests make.

In dealing with the situation a critic may as well aim to be helpful. This can be done best if he will seek out qualified representatives of this wider service and ask them to explain its background, its aims and its justification. If after this is done the inquirer is unable to accept or approve the movement, he has at least done his best to be entirely fair. If he is not won over, he is at least scholarly and right-minded and no fault whatever can be found with his opposition.

III.

Perhaps a distinction ought to be made between wider personal service to the poor and the larger social service that is directed toward social measures which prevent poverty. Something may be said about dissatisfaction with wider personal service to the poor as it is now understood.

It is sometimes said that we keep too many records; we are too formal and systematic and, therefore, impractical. We do believe in system and in records and in a standardized form of service throughout the entire field of relief. But this does not appear to be unusual or unnecessary or too costly. A well conducted parish ought to have a good system of records. A

well conducted infant asylum ought to have good records which cover the previous history of cases with which it deals, the result of care in the institution and the outcome after the child is surrendered. If, for instance, one hears the statement that the death rate of infants in an institution is abnormally high, only reliable records can enable us to deal with the charge. The institution can hardly dismiss a child from its solicitude until it knows with fair certainty that its foster home is satisfactory.

Some years ago an inquiry came from Europe concerning an infant which had been adopted when the foster parents lived in this country. They had need of a certificate of birth and one of baptism in order to establish the civil status of the child in the country in which the family then lived. The only entry in the records of the institution was as follows. "Julia, born 10 March, 1900, was brought by her aunt. She was baptized and placed out." The institution had lost all trace of the infant. Nothing was known about its subsequent history and neither the institution nor the parish church had any record of the baptism. Surely the time that would have been spent in making a faithful record and in following up the care of the child until the family had shown its reliability would have been an advantage here.

Another case occurs to mind when a young girl was placed with a Catholic family in a far distant city. No contact was maintained and the placement turned out badly. It is not unreasonable to assume that if proper care had been exercised the child might have been removed and its happiness might have been assured. Some years ago a statement was published in the ECCLESIASTICAL REVIEW to the effect that a large number of boys from our orphan asylums lose their faith. Nothing but a faithful record of the history of orphan boys subsequent to their departure from the asylum could have furnished answer to this statement of alleged fact. If it was false, the answer would have been a vindication. If it was true, we might have been driven to a very careful study of our methods. Good business insists on extensive audits, the records of results, and regular inventories. Effective care of the poor in any respect seems to demand a similar care and watchfulness. How shall we otherwise protect the poor against our mistakes?

All men are agreed that experience is an effective teacher. Good records carry the story of experience. In the absence of records this experience is lost. If those who wish to prepare for the service of the poor are permitted to study case records with all marks of identification removed they are enabled to find a short pathway to wisdom. I once attended a meeting of the representatives of a dozen schools of social work and I was the only Catholic present. The complaint voiced by every delegate was in substance as follows: "We are too busy. We have no time to think. We are accumulating experience in our records but we have no opportunity to study them in order to find out our mistakes and to give better service to the poor." Surely that is a Catholic attitude, one that lacks neither humility nor zeal. Every impulse and principle that lead to the maintenance of thorough case records will be found to be prompted by an honest desire to serve the poor intelligently, to give back hope and independence to them and make relief unnecessary. But all of this means system, standards, supervision, thought, and self-correction.

System thus understood renders a number of services that are worth while. It helps us to detect deception, fraud and inertia among the poor. And all three are found among them. It prevents us from over-idealizing the poor, a tendency to which all men and women of Christian sympathy are inclined. Furthermore, it prevents indiscriminate giving and a waste of money that effort and foresight might guide in a wiser direction to the spiritual advantage of the giver and to the protection of the poor against the seduction of easy benevolence. As far as my knowledge goes, no system of record keeping is permitted to delay relief in an emergency. Pressing distress is met without delay and then occasion is taken to find out how much more may be needed by way of service in order that charity may be intelligent and complete.

IV.

Perhaps an illustration can be found by building up a hypothetical case around a familiar experience. A young man calls at a rectory and asks for aid. He states that he is confronted by an emergency, that he has been drinking to excess and he wishes to make another start. He offers to take

the pledge and to look for work. His frankness is impressive. The pastor is sympathetic. What shall he do? The easiest way out is to administer the pledge, to give the man $5.00, to encourage him and let him go. The money may be given from a supernatural motive as an expression of charity. The applicant may tell the truth or he may lie. I have known the same man to call at a rectory three times, to ask for each of three priests. He told the same story to each, obtained money from all of them and they had a good-natured discussion of the deception at dinner on the same evening. Prompt charity dealing with an alleged emergency, encouraged fraud and diverted money that might have been given in more effective service.

The case might be handled in another way. The priest might take the time to investigate the case, to get in touch with those who knew the applicant and find out his history. He might attempt to learn why the man drinks and whether or not he needs medical attention. Former employers might be searched out. Relatives might be hunted up. A position might be found if possible and the priest might offer to become permanently a friend and helper. This is surely a nobler charity than is the service of giving money. But the priest may not have time to do this. If he can call upon a trained social worker to investigate, to reach a conclusion and arrange a plan of treatment, intelligent help can be given to the man if he is honest, or he will be baffled if he is a fraud. The steps thus taken may lead the priest into an understanding of employment conditions and rouse an interest in general attempts to deal with them socially. When this occurs he is led from the narrower conception of service in charity to the wider field of social work which is the more complete expression of that same charity of Christ.

If a boy from the parish is brought before the juvenile court the solicitude of the priest may in the same way be extended from this one case to all cases of delinquency which concern him. If he is aroused to an interest in juvenile delinquency and prompted to study the general methods of dealing with it, he is brought in like manner to supplement the consideration of one case by interest in all similar cases. He will study the general social conditions that promote delinquency and he will

be led into the larger field of social work as it deals with delinquency. We may take a dozen typical instances and in every case find the gradual steps from narrow to wider service, from relief to prevention, from charity to social work. But these steps require time, thought and effort. I am unable to see any reason for refusing the dignity of supernatural motive to the wider service. I can see only honor for the priesthood, for the priest, and for the Church, if the steps are taken and if the zeal which prompts them leads the priest to follow through. When this occurs the need of investigation, of organization, of trained social workers who give their full time to the tasks will become self-evident. The wider ministry of the Church will make profound appeal. Sympathy will be broadened. Contact with general movements that deal with these problems as a whole will result. And social work will be brought under the mantle of Christian charity with no loss of either supernatural motive or dignity of service.

It is said now and then that these more elaborate methods of charity offend needlessly against the privacy of the poor. Social work respects that privacy as much as possible. It forbids the social worker to investigate a dependent family without first asking its consent to do so. If that consent is refused the friendly visitor is forbidden to invade the home. Furthermore, when records are made after an investigation, no one is permitted to see them unless there is sufficient reason. And again the social worker is forbidden to discuss her cases with anyone else in a way that would reveal the identity of the poor. I am informed that the courts are inclined to respect the confidential information which social workers gain. Perhaps the day is not far distant when the confidential knowledge of the social worker will be privileged in law as is now the case with physicians and attorneys.

There are certain features of the ordinary experience of the priest which ought to dispose him to assume a sympathetic attitude toward social work. The administration of the sacrament of Penance rests essentially upon case work. One confessor deals with one penitent. The former sees moral problems in the sins of the penitent. He seeks to learn the circumstances which press toward sin. And he is supposed to give to the penitent such information and advice as may

strengthen resistance against sin and prompt triumph over it. When the confessional does less than this and the penitent has need of it, it falls short of its mission. The confessional properly administered is ideal case work. The spiritual direction which the priest gives, aims at wider service. He studies temperament, aspirations and circumstances and leads the Christian soul to higher levels of holiness. In both of these cases relations between priest and penitent are personal and sustained. Then in the pulpit the priest offers instruction concerning sin in general, the ideals of Christian life and he offers interpretations to the faithful as a whole as his mastery of general moral and spiritual understanding of life enables him to do so. The pathway from charity to social work is parallel. Charity deals first of all with the individual who is in need. It then aims so to strengthen him and guide him that he may become socially independent and escape distress. But further thought should lead one to consider problems of dependency and distress in a general way and to be interested in the general social measures which will correct conditions and bring assurance to the weak. Effort, understanding and broad sympathy ought to enable one to hear the call of general distress and to serve with sustained zeal in the battle of civilization against it. There is no one service in that larger field that may not be ennobled by a spirtual motive, honored as humble coöperation in the endeavor to make the charity of Christ prevail throughout the world.

WILLIAM J. KERBY

Analecta

ENCYCLICAL LETTER.

The Promotion of True Religious Unity.

To Our Venerable Brethren, Patriarchs, Primates, Archbishops, Bishops and to All Ordinaries in Peace and Communion with the Apostolic See.

PIUS XI,

BY DIVINE PROVIDENCE, POPE.

Venerable Brethren: Greetings and Apostolic Benediction.

The will to strengthen and to diffuse for the common good of human society that brotherhood in which we are all closely united by the bonds of a common nature and origin has never perhaps as in our times so taken hold of men's minds. When nations do not fully enjoy the blessings of peace and old and new discords break forth into mutiny and conflict; when indeed it is impossible to settle the numerous controversies that strike at the peace and prosperity of people without the harmonious action of those who govern states and rule and promote their interests, it is easily understood, and all the more so now that all accept the unity of mankind, how it is, that, impelled by the desire for universal brotherhood, many should be anxious that the various nations stand ever more closely together.

Some are seeking to accomplish a thing not unlike this in matters that concern the ordinances of the New Law which Christ brought to us. Convinced that rarely do men lack all sense of religion, they seem to draw from this reason to hope that without great difficulty it may come about that all peoples, no matter how different their religions, will stand fraternally together in the profession of a few doctrines which will serve as a kind of common foundation for the spiritual life. Therefore they are accustomed to call congresses, reunions and meetings which are attended by many persons and they invite there indiscriminately to decide the question, infidels of all kinds and Christians alike and even those who have miserably apostatized from Christ or who intransigently and tenaciously deny the divinity of His person and mission.

Certainly such movements as these cannot gain the approval of Catholics since they are founded upon the false opinion of those who say that since all religions equally unfold and signify, though not in the same way, that native, inborn feeling in us all through which we are borne toward God and humbly recognize His rule, therefore, all religions are merely more or less good and praiseworthy. The followers of this theory are deceived and mistaken and since they repudiate the true religion by attacking it in its very essence, they are in fact moving step by step to naturalism and atheism. It clearly follows that he who gives assent to such theories and undertakings separates himself wholly from divinely revealed religion.

When the question of promoting unity among Christians is under consideration many are easily deceived by the semblance of good. Is it not right, it is said repeatedly, indeed does it not conform with the duty of all who call upon Christ's name to cease mutual recriminations and join together in ties of mutual charity? For who would dare to say that he loves Christ when he will not strive to his utmost to attain that which Christ prayed for to His Father when He asked that His disciples might "be one?"[1] And did not Christ wish His disciples to bear the sign and be distinguished by the characteristic of love towards one another: "By this shall all men know that you are My disciples, if you have love one for another?"[2] Would they add that all Christians were one,

[1] John 17:21. [2] John 13:35.

in order that the evil irreligion might be driven from us which now is spreading more widely every day and threatens to overturn the Gospel itself!

These and like arguments are brought forward and amplified by those who call themselves Pan-Christians. They are no longer confined to small and scattered groups but, so to speak, are growing by whole phalanxes and are uniting themselves in extensive organizations which although they themselves are of different faiths are directed for the most part by non-Catholics. The work itself is promoted with such zeal that it has already gained a great variety of followers and has even ensnared the minds of Catholics with the entrancing hope of attaining a union that would seem to meet the will of Holy Mother Church to whom nothing is more hallowed than the recall and the return of her wandering children to her bosom. Yet beneath the coaxing words there is concealed an error so great that it would result in destroying utterly the foundations of the Catholic Faith.

In the consciousness of Our Apostolic office not to let the flock of the Lord be led astray by error, We invoke your zeal, Venerable Brethren, to ward off this evil; for We are convinced that by means of your writings and your words, the principles and reasons We shall expound will more quickly reach the people and they will come better to understand them so that they will know how to judge, and how to conduct themselves in relation to, the efforts made to coalesce in one body through some sort of a pact all who call themselves Christians.

God, the Maker of the universe, created us that we might know and serve Him; it follows that our Maker has full right that we serve Him. For the governance of mankind God could have prescribed only the one law of nature which He wrote upon the mind of man at his creation, and thenceforward He could have ruled the steps of this law under His customary providence. Instead He preferred to give us the commandments to prepare us, and in the course of the centuries from the origin of mankind to the coming and teaching of Christ Jesus He wished Himself to teach man the duties that rational beings owe their Creator.

"God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by His Son."[3] From this it follows that the true religion cannot be other than that which is founded in the revealed work of God. This revelation, started at the beginning of time and continued in the Old Testament, Christ Jesus Himself perfected in the New. Now if God has spoken, and that He has indeed spoken is historically certain, there is no one who does not see that it is man's duty to believe God absolutely in His revelations and to obey Him without qualification in His commandments; and precisely that we may rightly fulfill both duties for the glory of God and our own salvation, the only Begotten Son of God founded His Church upon earth.

They who profess themselves Christians cannot, we think, but believe in Christ's establishment of one Church and one Church alone; but when one asks what that church ought by the will of its Founder to be, then not all are in agreement. Indeed a great many deny, for example, that Christ's Church ought to be visible; at least in the sense that it should stand forth as one body of faithful united in one identical doctrine and under one head. On the contrary they understand by a visible Church nothing but a society formed of various Christian communities even though these adhere to different doctrines and even to doctrines mutually contradictory. Instead the Church which Christ Our Lord founded is a perfect society, external of its own nature and visible, which would pursue for all future time the task of saving mankind through the guidance of one head;[4] through being taught by a living voice;[5] and through the dispensation[6] of the sacraments, those fountains of heavenly grace; wherefore, in His parables He likened His Church to a kingdom;[7] to a house;[8] to a sheepfold;[9] to a flock.[10] So marvelously constituted a Church could not cease

[3] Hebr. 1:1 seq.
[4] Matth. 16:18 seq.; Luke 22:32; John 21:15-17.
[5] Mark 16:15.
[6] John 3:5; 6:48-59; 20:22 seq.; cf. Matth. 18:18, etc.
[7] Matth. 13.
[8] Cf. Matth. 16:18.
[9] John 10:16.
[10] John 21:15-17.

altogether and be extinguished when its Founder and the Apostles who first propagated it had died, because it had been commanded to lead to eternal salvation all men without distinction of time or place: "Going therefore forth, teach all nations."[11] Would the Church lack power or efficacy in the perpetual fulfillment of this work when Christ Himself is perpetually present with it, as He solemnly promised: "Behold I am with you all days even to the consummation of the world?"[12] Necessarily, therefore, the Church of Christ ought not only to stand today and always but still more it ought to remain the same as it was in the apostolic ages, unless we should wish to utter the absurdity that Christ Our Lord either had not been adequate to His purpose or had erred when he asserted that "the gates of hell shall not prevail against it."[13]

And here there is presented the opportunity of setting forth and removing a falsity upon which it seems this whole question hinges and from which is drawn the origin of the multiple effort of these non-Catholics who are striving, as we have said, for the confederation of the Christian churches.

The authors of this plan are in the habit of quoting the words of Christ: "That ye all may be one. . . . There shall be one fold and one shepherd,"[14] yet in the sense that these words express a desire and a prayer of Christ Jesus that has been thus far unanswered. They contend that the unity of faith and government, which is the sign of the true and only Church of Christ has almost never existed up to this time and does not exist today; it can be desired and perhaps in the future it can be obtained through general good will but meanwhile it must be considered a fiction. They say, moreover, that the Church by its very nature is divided into parts, that it consists of many churches or particular communities which are separated among themselves and although they have certain points of doctrine in common differ in others; that each enjoys the same rights; that at most the Church was the one and only Church between the apostolic era and the First Ecumenical Councils. Therefore, they add that the controversies and old differences of

[11] Matth. 28:19.
[12] Matth. 28:20.
[13] Matth. 16:18.
[14] John 17:21; 10:16.

opinion, which up to our time have prevented union under the name of Christian should be completely put aside and with the remaining doctrines there ought to be formulated and proposed a common rule of faith in the profession of which all can know and feel themselves brothers; and that only when united by some sort of universal covenant can the multitude of churches or communities oppose fruitfully and effectively the progress of unbelief. This, Venerable Brethren, is the more general opinion.

There are, however, some among them who assume and grant that Protestantism, as they call it, has rejected inadvisedly certain articles of faith and certain external rites of worship which are fully acceptable and useful and which the Roman Church still preserves. But they add immediately that the Church has corrupted the early religion by adding to it and by proposing for belief certain doctrines that are not only foreign to but are opposed to the Gospel, among which they bring forward, chiefly that of the primacy of jurisdiction assigned to Peter and his successors of the Roman See. Among them are also a few, though a very few, who grant to the Roman pontiff a primacy of honor or a certain jurisdiction and power which, however, they derive not from divine right but in a certain manner from the consent of the faithful; and others even add that they wish the Pope to preside over these multi-colored conferences.

If, however, it is easy to find many non-Catholics preaching often of brotherly love in Christ Jesus you will indeed find none to whose mind it would occur to submit themselves and obey the Vicar of Christ either as teacher or as ruler of the Church. Meanwhile they affirm that they wish very much to treat with the Roman Church though upon the basis of equality of rights and as equals; if they could so treat, they do not doubt but that an agreement might be entered into through which they would not be compelled to give up those opinions which are the cause why they have thus far wandered outside the one sheepfold of Christ.

On such conditions it is clear that the Apostolic See cannot in any way participate in their reunions and that Catholics cannot in any way adhere or grant aid to such efforts; if that would happen it would give authority to a false Christian

religion completely foreign to the one Church of Christ. But could we suffer—which would be iniquitous—the truth and indeed the divine revealed truth to be brought down to the level of bargains? For it is the safeguarding of revealed truth now that is being considered.

If Jesus Christ sent His apostles throughout the whole world to imbue all nations with the evangelical faith and that they might not err in anything desired that they be taught all truth by the Holy Ghost,[15] could this doctrine of the apostles disappear or even be darkened in a Church of which God Himself is the ruler and guardian? And if Our Redeemer openly said that His Gospel cared not only for the apostolic period but also for all future generations could it be that the content of the faith would become in the passing of time so obscure and uncertain as to permit today the acceptance of opposed opinions? If that were true one must likewise say that the coming of the Holy Ghost upon the apostles and the endless abiding of the Holy Ghost in the Church and even the preaching of Jesus Christ have for these many centuries lost all efficacy and usefulness. But to affirm that, would be blasphemy.

Moreover, when the only Begotten Son of God commanded His legates to teach all nations, He then obliged all men to place faith in these things that had been announced to them by "witnesses preordained of God"[16] and He attached to His command the sanction, "He that believeth and is baptized shall be saved: but he that believeth not shall be condemned."[17] Now this double commandment of Christ which must necessarily be observed, to teach and to believe so as to attain eternal salvation cannot even be understood if the Church does not propose the evangelical doctrine entire and clear and if in the teaching of it it were not free from all danger of error.

How far are they from the truth who indeed think that a deposit of truth exists on earth but who think too that one must search for it with so much tiring labor and lengthy studies and disputes, that hardly is the life of a man long enough to find it and enjoy it; as if the most kind God had spoken

[15] John 16:13.
[16] Acts 10:41.
[17] Mark 16:16.

through the prophets and His only Begotten Son that a few only and these already bowed down in years should learn the truth that He has revealed and not that man might have a teaching of faith and morals through which he would be ruled throughout the whole course of his life.

It might appear that the Pan-Christians, engaged in trying to confederate the churches, are pursuing the noble idea of promoting charity among all Christians. Yet how can charity come from harm done the faith? All remember how John, the very Apostle of Charity, who in his gospel seems to have revealed the secrets of the Most Sacred Heart of Jesus and who inculcated always in the minds of his disciples the new commandment, "Love ye one another," had wholly forbidden them to have relations with those who did not profess entire and uncorrupted the doctrine of Christ: "If any man cometh to you and bring not this doctrine, receive him not into your house nor say to him God speed you."[18] Since charity is founded in whole and sincere faith, the disciples of Christ must be united by the bond of unity in faith and by it as the chief bond.

How could a Christian society be even considered whose members in matters of faith could each retain his own way of thinking and judging, although it were contrary to the beliefs of others? Through what agreement could men of opposed opinions become one and the same society of the faithful?

How, for example, can they who affirm that sacred tradition is a true source of divine revelation and they who deny it become members of one church? They who hold that an ecclesiastical authority formed of bishops, priests and ministers is divinely constituted and they who assert that little by little it has been introduced through conditions of time and events? They who adore Christ really present in the Most Holy Eucharist by that wonderful change of bread and wine called transubstantiation and they who say that the Body of Christ is present there only through the sign and the virtue of the sacrament; they who hold that in the Eucharist there is a sacrifice and a sacrament and they who say that it is only a remembrance or commemoration of the suffering of Our Lord?

[18] II John 10.

They who believed it good and useful to pray to the saints reigning with Christ and above all to Mary the Virgin Mother of God and to venerate their images, and they who pretend that such a form of worship is wrong because it draws from the honor due Jesus Christ, "the one mediator of God and men?" [19]

In such great differences of opinions we do not know how a road may be paved to the unity of the Church save alone through one teaching authority, one sole law of belief and one sole faith among Christians. Moreover, we know how easy is the path to neglect of religion, to indifferentism and also to modernism which holds the very same error, to wit: dogmatic truth is not absolute but relative, it is proportionate to the different needs of times and places and to the various tendencies of the mind since it is not based upon an unchanging revelation but is to be accommodated to the life of men.

In matters of faith it is, moreover, not permissible to make a distinction between fundamental and so-called non-fundamental articles of faith, as if the first ought to be held by all and the second are free for the faithful to accept or not. The supernatural virtue of faith has as its formal cause the authority of God the Revealer, Who does not make such a division. Therefore, as many as are of Christ give, for example, to the dogma of the Immaculate Conception the same faith they give to the mystery of the August Trinity and they believe in the Incarnation of the Word no differently than they believe in the infallible teaching power of the Pope, in the sense, be it understood, determined by the Vatican Ecumenical Council. Not because the Church has defined and sanctioned truths by solemn decree of the Church at different times, and even in times near to us, are they therefore of unequal certainty and to be given unequal faith; for has not God revealed them all?

The teaching authority of the Church which by divine providence was established in the world in order that revealed truths might always be preserved untouched, and quickly and with certainty come to the minds of men, is daily exercised by the Roman Pontiff and the bishops in communion with him. Still that teaching authority has the duty to proceed opportunely in defining points of faith with solemn rites and decrees,

[19] Cf. I Tim. 2:5.

when it becomes the duty to declare them in order to resist more effectively errors and assaults of heretics or to impress upon the minds of the faithful clearer and more profound expositions of points of sacred doctrine. However, in this extraordinary use of the teaching authority nothing is invented nor is anything new added to the sum of truths that are, at least implicitly, contained in the deposit of divine revelation that was entrusted by God to the Church. Instead points of faith are defined that could still seem obscure to some or truths are established as matters of faith that for the first time were entering controversy.

Therefore, Venerable Brethren, it is clear why the Apostolic See has never permitted its children to take part in these congresses of non-Catholics; because the unity of Christians cannot be otherwise obtained than by securing the return of the separated to the one true Church of Christ from which they once unhappily withdrew, to the one true Church of Christ, standing forth before all which by the will of its Founder will remain forever the same as when He Himself established it for the salvation of all mankind. The mystical Spouse of Christ has remained unspotted in the course of the centuries nor can it ever be contaminated. St. Cyprian says: "The Spouse of Christ cannot commit adultery; she is incorrupt and modest, she knows one house, she guards with chastity and modesty the sanctity of one room." [20] The holy martyr marvelled, and with reason, how any one could think that "the unity which proceeds from the stability of God and is bound together by the sacraments of heaven could be torn asunder in the Church or divorced by discordant wills." [21] For since the mystical Body of Christ, that is to say, the Church, is, like the physical body a unity,[22] a compact thing, closely joined together,[23] it would be false and foolish to say that Christ's mystical Body could be composed of disjointed and separated members. Whoever therefore is not united with it is not a member of it nor does he communicate with its head who is Christ.[24]

[20] De Cath. Ecclesiae unitate, 6.
[21] Ibidem.
[22] I Cor. 12:12.
[23] Eph. 4:16.
[24] Cf. Eph. 5:30; 1:22.

In the one Church of Christ no one is found and no one perseveres unless he recognizes and accepts obediently the supreme authority of St. Peter and his legitimate successors. Did not the very ancestors of those who were confused by the errors of Photius and the Protestants obey the Roman bishop as the high shepherd of souls? Children did, alas, abandon their father's house but the house did not therefore fall in ruins, supported as it was by the unceasing help of God. Let them return to the common father of all; he has forgotten the unjust wrongs inflicted against the Holy See and will receive them most lovingly. If, as they repeat, they desire to be united with Us and with Ours, why do they not hasten to return to the Church, "the mother and mistress of all the followers of Christ?"[25] Let them listen to Lactantius crying out: "It is only the Catholic Church that retains the true worship. It is the fountain of truth, it is the household of the faith, it is the temple of God; if any one does not enter it or if any one departs from it, he is a stranger to the hope of life and salvation. No one should be deceived by continuous disputes. Life and salvation are in the balance; if they are not cared for carefully and diligently they will be lost and destroyed"[26]

Let these separated children return to the Apostolic See established in this city which the Princes of the Apostles, Peter and Paul, consecrated with their blood, to this See, "the root and matrix of the Catholic Church"[27] not indeed with the idea or hope that "the Church of the living God, the pillar and ground of truth"[28] will abandon the integrity of the faith and bear their errors, but to subject themselves to its teaching authority and rule. Would that what has not been granted to Our predecessors would be granted to Us, to embrace with the heart of a father the children over whom We mourn in their separation from Us by evil discord. May God Our Saviour, "Who will have all men to be saved and to come to the knowledge of the truth"[29] hearken to our ardent prayer

[25] Conc. Lateran, IV, c. 5.
[26] Devin. Instit. 4, 30, 11-12.
[27] S. Cypr. Ep. 48 ad Cornelium, 3.
[28] I Tim. 3:15.
[29] I Tim. 2:4.

and vouchsafe to call back all the wanderers to the unity of the church! In behalf of which intention We invoke, and We ask that you invoke the intercession of the Blessed Virgin Mary, Mother of Divine Grace, Conqueror of all heresies and Help of Christians that soon there may dawn that longed-for day when all men will hear the voice of her Divine Son "keeping the unity of the Spirit in the bond of peace." [30] You know well, Venerable Brethren, how much We want their return; and We desire too, that all Our children know it and not only they of the Catholic world but all who are separated from Us. If they who are separated from Us will ask in humble prayer the grace of God, there is no doubt but that they will recognize the one true Church of Jesus Christ and enter it united at last with Us in perfect charity. In expectation of this and as a sign of the favor of God and as a witness of Our Fatherly benevolence, to you, Venerable Brethren, and to your clergy and people We impart the Apostolic Blessing.

Given at St. Peter's the sixth of January, the Feast of the Epiphany of Our Lord Jesus Christ, in the year nineteen twenty-eight, the sixth of our Pontificate.

PIUS PP. XI.

[30] Eph. 4:3.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

MASS WITHOUT A SERVER.

A Breakfast-Table Discussion.

On a dull winter morning three priests sat rather silently at table—Father Benignus, the pastor; Father Regis, his curate; and Father Francis, a visiting missionary who was occupied in preaching a triduum in the parish.

Father Benignus was true to his name, for he was endowed by nature with a most kindly disposition. Like "Father Pat," so well portrayed by the late Canon Sheehan, this venerable pastor troubled little about moot questions of Canon Law; as *Epikeia* was his remedy for the solution of most doubts, especially where others were concerned. Still, he had a fairly sound knowledge of theology and of the chief canons that must guide a pastor.

Father Regis, the young assistant, was almost a rigorist. It was a difficult matter to persuade him to deviate personally or to get him to allow others an escape from the written law unless there were a very clear "causa excusans".

Father Francis was gentle in his manner and always leaned to the mildest opinion, provided it could be reasonably sustained, though he shrank from such frequent use of *Epikeia* as the aged Father Benignus indulged in.

As the three clerics sat in silence, after exchanging the cordial greetings of the morning, suddenly the white-haired parish priest exclaimed to his curate: "Why did you delay so long, Father Regis, in commencing your Mass this morning? You arrived in the sacristy long before seven o'clock, and yet you did not begin Mass until 7.15."

"Could you expect me to begin, Father, without a server? Canon 813 states emphatically: 'Sacerdos ne celebret sine ministro qui eidem inserviat et respondeat.' "

The old man smiled as he quietly replied—

"My young friend, there are many things in Canon Law that need to be interpreted. Do you think the mind of the legislator, in framing that canon, was to keep people waiting a quarter of an hour in a cold church until the priest succeeded in finding a server?"

"Go ahead!" broke in Father Francis, good-humoredly; "this is getting interesting".

"Why," added Father Benignus "Suppose no boy arrived, what would you have done?"

"I simply would have omitted Mass, much as I would regret the omission," answered the curate.

"Indeed, that does seem unreasonable; it even looks mighty like a lack of zeal. In that case, twenty members of our flock would have had to forego Mass. How would you square your conscience with causing these devout people such inconvenience or spiritual privation?"

"Square my conscience!" exclaimed Father Regis. "I would consider it a grave sin to say Mass without a server. The law says 'Sacerdos ne celebret,' and we must all obey the Code."

"Do you regard that law as binding *sub gravi*? And in any case does it not need to be reasonably interpreted?" inquired the pastor.

"This law, which is not new, certainly obliges *sub gravi*. I can quote reliable authorities."

"Let us adjourn to the sitting-room," said Father Francis. "By the time Father Regis has brought his tomes along, you and I, Father Benignus, shall be enjoying a smoke."

In five minutes Father Regis returned with four volumes—Lehmkuhl, Tanquerey, Arregui, and Gury.

"Read away," said Father Francis; "I know you are right about the gravity of this obligation; still it will be refreshing to hear the old quotations."

"Refreshing!" said the aged pastor; "there's nothing refreshing in hearing certain theologians trying to multiply moral sins."

"I commence with Lehmkuhl," said the young priest. "Here are his words: 'Ante omnia notandum est sacerdotem non debere solum celebrare, sed requiri ministrum masculum, ita ut gravis peccati defectus sit aut nullum ministrum haberi, aut feminam ministrare ad altare.'"

"Oh!" exclaimed the venerable cleric; "yet you say Mass in the convent chapel, where a Sister serves."

"The Sister doesn't serve," replied the curate promptly; "she only answers, and she does so *a longe,* from outside the sanctuary."

"Go on," said the benign pastor; "but please don't read all those volumes. First take a cigar and light it, and then tell me the substance of what those authors say on the question."

"They all say," stated Father Regis, as the smoke curled upward, "that to celebrate Mass without a server is a grievous sin. And Gury adds, 'Est mortale iuxta omnes.'"

"Mortale iuxta omnes," murmured the old man. "How familiar those words seem!"

"But what about excusing causes?" asked the missionary.

"One thing at a time, Father," replied Father Regis. "Yes, there are excusing causes, but these authors, like others I have read, give only four reasons why a priest may say Mass without a server: (1) to enable a congregation to hear Mass on a Sunday or holiday of obligation; (2) for the sake of Viaticum; (3) to fulfil his own precept (of assisting at Mass) on day of obligation; (4) to complete Mass when the server departs; in this case it suffices that a 'pars notabilis' of the Mass has been said. But I never did care for looking up excusing causes."

"Don't you think," interjected Father Francis, "that at least one other reason might be added—that of avoiding scandal? You know that a priest may, after breaking his fast, celebrate to avoid serious scandal."

"I haven't seen that case mentioned by any author who wrote of saying Mass without a server," quietly answered Father Regis.

"Look here, young man," exclaimed the pastor, with a twinkle in his eye; "You gave only four cases in which a priest may celebrate without a server, and you tell me a nun is not a *server.* Yet you do not hesitate to say Mass in the convent chapel on a 'week-day'. Please explain."

The young assistant hesitated, as if striving to remember the "ipsissima verba" of some quotation. Then he replied:

"The Code provides for this. The second part of canon 813 says: 'Minister Missas inserviens ne sit mulier, nisi, deficiente viro, iusta de causa, eaque lege ut mulier ex longinquo respondeat nec ullo pacto ad altare accedat.'"

"I congratulate you, Father Regis, on your clear exposition and on your zeal for Canon Law," said the aged pastor. "But now let me quietly inform you that I was always well aware of the grave obligation of having a server. I have never said an absolutely private Mass (I mean Mass on a weekday with no congregation) without a server, although I have known priests to do so. But I do think that, when a fair number have assembled in my church for Mass during the week at an announced hour, a priest is justified in offering the Holy Sacrifice if no altar-boy arrives. Still, I would not ask you to do so, and, to be serious, I cannot blame you for the delay this morning.

"I notice that Father Francis, with a missionary's diplomacy, has had little to say in this discussion. I would now welcome his candid opinion."

Father Francis continued smoking quietly for some moments. Then, like a judge summing up a case, he slowly stated:

"I admire Father Benignus's wish to stretch the law as far as he conscientiously can in order to help his flock; I praise Father Regis for his exact adherence to the Code. The following is my humble summing-up of the case.

1. To say Mass without a server is forbidden *sub gravi.*

2. To say Mass with a female serving *at the altar* is a grave sin.

3. To say Mass with a person of the devout sex answering *ex longinquo,* or with a male server who cannot answer the responses but who merely presents the wine and water, rings the bell, and removes the book, is *per se* a venial sin. But either of these two alternatives is allowed for a *just* or *reasonable* cause; there need not be a *serious* reason.

4. To say Mass without any server is allowed in the four cases mentioned by Father Regis, and also in the case where omission of Mass would give *serious scandal.*

5. To say Mass without any server on an ordinary weekday when Mass has been specially arranged for some serious reason, such as a funeral, a marriage, etc., would seem allowed by *Epikeia,* though the "auctores probati" do not mention this case.

6. To say Mass without any server on an ordinary weekday at the hour announced for the parochial Mass, when there is

a fair number of persons present is—well, here I would say 'iudicent peritiores'. I know of no approved theological author who defends this case, and I suggest that we submit it to The ECCLESIASTICAL REVIEW. It may be that some learned correspondent will throw some light on the matter.

7. To say Mass without a server 'ex mera devotione' on an ordinary weekday is a grave violation of ecclesiastical law. By 'ordinary weekday' I mean any day on which there is no obligation of saying or hearing Mass."

MICHAEL D. FORREST, M.S.C.

This question has been treated many times in the REVIEW, viz., in vol. VII, page 381; LIV, 346; LV, 314; LXI, 100, 318; LXVIII, 294, etc. Therefore we may avail ourselves of others' work and give a solution as complete as possible, though short and condensed. Before all, let us throw some historical light on the question.

HISTORICAL SKETCH.

In tracing the following historical sketch we have under our eyes especially Cardinal Bona's *Rerum Liturgicarum,* I, 13-14, and Fortescue's *The Mass,* p. 184.

Since the Mass is an act of public worship offered to God, from the beginning such was its character as to require the presence, the offering, and the Communion both of the clergy and of the people. The place for the assembly was the church; the time, Sundays. And really such was the ordinary Mass in the first centuries—a public High Mass said by the bishop or by a priest, assisted by ministers and singers and attended by a large congregation. This clearly appears from the plural number of all the prayers in the very Mass and from numberless documents.

But from very early times there was also an extra-ordinary private low Mass, without any pomp, said on Sunday or weekday, in private homes, in prisons, in huts, because of persecution or special circumstances, with one or few attending, assisting at it, and arranged briefly by the celebrant. That too is certain from many historical documents.

Private low Masses were multiplied and became ordinary as knowledge of the immense value of the Mass and devotion

to it increased. By the ninth century and up to the twelfth, both bishops and priests everywhere began to offer the Holy Sacrifice everyday, even many times a day. Walafrid Atrabo notes this and adds that Pope Leo III (795-816) sometimes celebrated as often as nine times in one day. Honorius of Autun (twelfth century) says that one Mass each day is the rule, but as many as three or four may be said.[1] Surely only a server could be present at many of them though the church was public.

In the early Middle Ages monks had the privilege of saying Low Mass in the convents without any attendant, not even a Server. However, by the thirteenth century the excessive multiplication of Masses was forbidden by many synods, and each priest was allowed to celebrate only once a day, except at Christmas or in case of necessity. There was no Congregation of Rites to determine details of low Mass. In private celebrations as much of the normal rite was observed as possible, at the discretion of the celebrant. It was Pius V (1570) who by the compilation and publication of the Missal recognized low Mass and arranged its order definitely.

The Law of the Church.

Now in the Rubrics of this Missal a server is expressly required. The parts he should play in the Mass and the answers he should give to the celebrant are indicated. However, the ecclesiastical law prescribing a server at low Mass is older, much older than the Missal. In early centuries it was contained in the universal practice. Then it became a written law, and Gregory IX (1234) included it in his Decretals (c. 6, lib. I. tit. I) as follows: "Non enim solus presbyter Missarum solemnia vel alia divina officia potest sine ministri suffragio celebrare."

This law entered the new Code of Canon Law with more explicit terms and circumstances suggested by modern times. Can 813 states: "1. Sacerdos Missam ne celebret sine ministro qui eidem inserviat et respondeat.—2. Minister Missae inserviens ne sit mulier, nisi, deficiente viro, iusta de causa, eaque lege ut mulier ex longinquo respondeat nec ullo pacto ad altare accedat."

[1] *Gemma Animae*, I, 114.

INTERPRETATION OF THE LAW.

First of all it is to be remarked that the "Missarum solemnia" of the Decretals means the liturgical act of low Mass which in whatsoever church, with whatsoever attendance is always a solemn act of worship. It cannot signify High Mass, because for a liturgical High Mass not one minister, but many ministers have always been required.

Considering the office of the server, which historically and in the mind of the Church is to replace in some way the former ministers in assisting the celebrant and the attendance of old in answering the prayers, the above law of the Rubrics, of the Decretals, and of the new Code is a grave one. It obliges *sub gravi* and as such, as far as we know, it has been unanimously interpreted by moral theologians down to the present day, St. Alphonsus heading the list. The references will be found at the end of this article.

1. The priest should not say Mass unless he has a server to serve and answer him. 2. The Server at Mass should not be a woman unless no male server can be had and unless the woman stays at a distance to answer the prayers and does not in any way approach the altar.

The supreme authority of the Church orders two things, a Server at Mass and his quality, a male, not a female, though she be a Sister or nun. This is a positive law; but precisely because it is positive, like all positive laws, it does not oblige "semper et pro semper". There are exceptions, and such exceptions are commonly stated by authors and reduced to the case of necessity, viz., (a) the purpose of giving Viaticum to a dying person when the Blessed Sacrament is not reserved or cannot be easily obtained: (b) the purpose of satisfying the obligation of hearing Mass on Sundays and holidays whether on the part of the people or of the priest himself: (c) when the server, after the Offertorium, goes away and does not return.

2. Such cases represent evidently extreme instances of necessity. Therefore some canonists and theologians add, on good grounds, other cases of ordinary necessity, frequent especially in this country, viz., when a quarrel or scandal or simply aversion to devotion of those yet in church on weekdays is to be avoided; when an engagement has been taken to say Mass for a sick person or the dead or for a marriage or other

particular necessity, and the interested person or persons are waiting; when Gregorian Masses are being said. In all of these cases of extreme or ordinary necessity, we think, were the law-giver present, he would dispense; therefore, dispensation is reasonably presumed. In all of these cases the office and law of a server do not seem so urgent as to have to omit Mass. We set apart the case in which necessity, whether extreme or ordinary, is created by previous carelessness or, which is worse, by disregard of the law.

Those priests who, as missioners, have a special faculty to say Mass without server can use licitly that faculty whenever otherwise they would be compelled to omit Mass. This permission was formerly granted by the S. Congregation de Propaganda Fide.

The Code in the above mentioned Canon 813, indicates the duties of the server: he should both serve and answer the prayers according to the Rubrics. What, then, if he answers incorrectly or not at all? Authors say that such a server may be employed if any reasonable cause appears. In this case the priest should apply or correct errors if he can do so easily or go on without worrying himself or troubling those in attendance.

3. When it is difficult or impossible to find a male server, may a female, especially a Sister or nun, replace him? This question was discussed by moralists before the new Code and it has been since. All of them agree with St. Alphonsus in saying that to admit a woman, whosoever she be, to the altar as a server for any reason is a mortal sin. The Church never allowed this and the Code forbids it strictly even in the case of a nurse approaching the altar to assist an infirm or aged priest. However, for a reasonable cause, a woman may answer the prayers at a distance. To do this without a reason is a venial sin, says St. Alphonsus. Other theologians agree with him.

The Congregation of Rites (27 August, 1836) permitted such service "urgente necessitate celebrandi". Later it did not require such a reason nor did it state clearly what sufficient cause would be. Therefore moralists maintain that there should be a reasonable cause. This seems to harmonize with the words of the Code; which, by the way, mentions simply a woman. It does not mention a Sister nor a Sisters' chapel, as

many authorities do, indicating some restriction as to person and place. Therefore practically the only restriction may be the scandal of the people. It is better to say Mass without any server than scandalize those in attendance by employing a woman.

4. When then, there is neither extreme nor ordinary necessity, and no one is present, either to serve or attend Mass, may the priest say Mass alone? He is urged by priestly ideals and personal devotion: he is accustomed to say Mass every day and to relate his daily life to the Holy Sacrifice. In answering this question, we may not overlook the immense value of the Mass to divine worship, as suffrage for the poor souls in Purgatory, and the militant Church, on the one hand, and the mind of ecclesiastical rulers favoring daily celebration on the other. We share the opinion expressed in this REVIEW (vol. LXI, 100-318) and say that such a case shows a real necessity and is to be added to the cases above mentioned. But what then about the law? Does it not become a dead letter? The answer is that the liturgical law of the Church remains a law after the above reasonable interpretation and obliges *sub gravi* in the ordinary celebration of the Mass. Therefore a priest who disregards the law and with no reason goes on without server, sins mortally. Necessity and private devotion are to be conceived as transient reasons in exceptional conditions. When such a condition is usual and effort or compensation will not secure a server, the priest should apply to the bishop for dispensation. Ordinaries have not such a power, but on the ground of necessity they may get it from the S. Congregation of the Sacraments.

SPECIAL CONDITIONS IN THE UNITED STATES.

Some writers insist on the peculiar conditions in this country which, despite our regularly established hierarchy, still remains in many aspects a missionary field. We cannot but subscribe to this view. When the Catholic Church was not canonically organized in this country, priests as well as missioners, had the privilege of saying Mass without a server even for private devotion. Afterward, before the publication of the Code, bishops went on, in virtue of the Quinquennial Faculties, communicating their own permission to priests. But then

those faculties were evidently revoked. The same condition abiding, what is now to be done?

We answer that the case of extreme or common necessity is certainly more frequent in this country than in Europe; therefore, more frequent are the cases in which priests may celebrate without any server or with one who answers either not at all or only incorrectly, or with a woman answering at a distance—or get a dispensation. Some writers of good reputation and well acquainted with the conditions of this country affirm that little or no effect for many years has been made to train servers. Therefore the law obliges priests to make far greater efforts to provide servers for all Masses. It might be necessary to pay them in order to insure punctual service. If this necessary expense is incurred it should be put in the annual report to the Chancery office. At any rate, since it is surely unbecoming and awkward to see the priest alone at the altar removing the Missal, handling the cruets, etc., in small missions of this country it is advisable before Mass to call a boy or a man and get him to help near the altar.

Conclusion.

All that has been said above may be summed up in the following statements.

1. From the viewpoint of history, of Rubrics, and of the liturgical law of the Code a male server is ordinarily required at Mass *sub gravi*.

2. Any reasonable cause is sufficient for the employment of a server who cannot answer at all or answers incorrectly, the priest supplying the answers as far as possible.

3. In the absence of a male server a woman may for a reasonable cause answer, but at a distance, not approaching the altar in any way.

4. In the case of whatsoever transient necessity, on holidays or weekdays, Mass may be said without any server, even for the devotion of the celebrant.

5. In the case of whatsoever continual necessity and of impossibility of finding a server, a dispensation should be obtained.

6. The necessary expenses for a server should be put in the annual report.

AUTHORS CONSULTED.

Card. Bona, *Rerum Liturg.* I, 13-14; Fortescue, *The Mass*, p. 184. Genicot, *Inst. Th. Mor.* vol. II, 249; Noldin, *Summa Th. Mor.* III, 213,6; Lehmkuhl, *Th. Mor.* II, 335; St. Alphonsus, n. 391-92; Vermeersch-Creusen, *Epitome Iur. Can.* II, 82; Prümmer, III, 304; Arregui, *Summ. Theol. Mor.* 572,2: Augustine, *Commentary*, IV, 151; Motry, *Diocesan Faculties*, p. 75. ECCLESIASTICAL REVIEW, *passim*.

A MEDICO-MORAL PROBLEM—ECTOPIC GESTATION.

A Rejoinder.

To the Editor, THE ECCLESIASTICAL REVIEW.

The present writer contributed two articles to THE ECCLESIASTICAL REVIEW (September and October, 1927) on the moral aspect of the excision of part of the fallopian tube in cases of tubal pregnancy. Father Finney has written a criticism of these articles in the same REVIEW (January 1928). The writer of the articles is able, through the courtesy of the Editor, to offer the following rejoinder. Throughout, the original writer will be referred to as the writer, and Father Finney as the critic.

1. The writer is grateful to the critic for his words of praise and criticism alike. It was to solicit criticism that the articles were written. The writer has weighed most carefully every word of his critic, and is forced to the conclusion that the critic is unwilling to admit a distinction between the excision of a pregnant fallopian tube and the excision of the fetus within the tube. The distinction is so obvious to the writer that he would consider it a waste of time to prove it. The failure of the critic to see this distinction has rendered the criticism nugatory from beginning to end.

2. The critic again fails to see a valid distinction when he says: "The doctors quoted in the articles referred to practically all agree that in tubal pregnancy, it is the pregnancy that causes the danger to the mother's life." What practically all of them state is that it is the tubal pregnancy that endangers the mother's life. The critic does not see the difference be-

tween the swollen and dangerous condition of the tube—a maternal organ—and the pregnancy that causes that condition.

3. The critic dismisses surgical evidence very cavalierly. He says: "That forty-five doctors call tubal pregnancy a pathological condition . . . does not constitute this as a fact". Of course, it does not. But they do state what is the fact. Are we to go to moralists to find out what is, as a fact, a pathological condition? Shall we not believe the expert in his own sphere? Ectopic pregnancy, the critic says, is a physiological process, not a disease. The writer fully admits that it is physiological, but it remains a fact, that the swollen tube is a most serious condition for the mother. If the critic does not wish to call the condition a disease, he must admit that it is a serious menace to the mother. All that the critic here says about pregnancy taking place in normal and healthy tubes has no bearing on the question.

4. A question proposed by the critic is this: Are the moral principles that are applicable to the removal of a pregnant uterus affected with a tumor threatening the life of the mother equally applicable to the removal of an unruptured pregnant tube containing a living inviable fetus, *when the tube is not so diseased,* apart from the pregnancy, as to be endangering the mother's life? (italics ours). The writer submits that the question of disease in the tubes does not arise; it is entirely irrelevant. The critic need not have taken the trouble to discuss the matter. The real question is: When the tube is so swollen as to be a menace to the mother's life, is not that condition, of itself, equivalent to a serious disease?

5. The critic says: "The good effect, the removing of the danger to the mother's life, is obtained by means of the evil effect, namely, the *removal of an inviable fetus* (a), and therefore, it is not morally lawful to place the cause, namely, to perform the operation *to remove the unruptured pregnant* tube (b) containing a living inviable fetus."

The writer emphatically insists that the good effect is not obtained by the removal of an inviable fetus. The good effect is obtained only by the removal of the swollen tube, and on the showing of the critic (p. 56) the operation of removing a tube is morally indifferent. The critic appears to fail, at the crucial point, to apply his own reasoning on the double effect.

Furthermore, the critic has here confused the issue. If the reader will refer to (a) and (b) he will see that the critic appears to assert that (a) is (b). They are entirely different; yet he proves that (b) is wrong because (a) is wrong.

In other words, it is one thing to remove an inviable fetus, it is another thing to remove an unruptured tube. The critic will not dare to deny this distinction, for his denial would work havoc in the whole field of Moral Theology. If this distinction appears subtle and casuistical, well, we are here in the regions of causuistry, and the critic will be willing to admit with the writer that casuistry has its uses.

6. It appears to the writer indefensible to say that when the tube is excised, the fetus (if there is a fetus in it) is directly killed. The critic, we respectfully submit, must revise his definition of direct killing. Lehmkuhl has, like all other theologians, a good deal to say on this.

7. It is also indefensible to say that the rupture of the tube is "*forestalled simply and solely by the removal of the growing fetus which threatens to burst the tube*". No one can make that statement seriously, and the writer took care never to make it. The correct way of stating the case is: "The rupture of the tube is forestalled by cutting away the tube". The writer, therefore, finds the lengthy argumentation of the critic here so completely beside the point that he must decline to follow him *seriatim*.

8. The critic, we submit, has misunderstood Lehmkuhl (Vol. I, n. 1011). That author certainly means by "tumor", the fetal sac. Furthermore, the critic in rebutting Lehmkuhl (and the writer) returns to his indefensible position. He implies that there is no valid distinction between extracting a fetus in the fetal sac, and excising a pregnant tube that is not so diseased, apart from the pregnancy, as to be endangering the mother's life. The distinction is surely valid. Later, he falls into the same confusion even more seriously by saying: "The excision of the tube and the extracting of the fetus are one and the same thing" (p. 67).

9. As this rejoinder would exceed all reasonable limits if the writer examined the critic's interpretations of the theologians quoted in the original articles, the matter must be left to the dispassionate study of those readers who care to pursue

the subject. It may be permissible to give just one example. The critic says: "There is absolutely nothing in Arregui to show that he favors the excising of an unruptured pregnant tube in such a case as the one proposed for solution". The following are the words of Arregui (n. 241, 3, b): "Licet in extra-uterina (conceptione) tumorem vel cystim matri letalem resecare etsi fetus immaturus in tumore contineatur". In conclusion, it is surprising that the critic allows himself to say: "No one, especially no Catholic doctor, could read the articles, and fail to get the impression that the majority of Catholic moralists, who have treated ectopic gestation, are in favor of excising an unruptured pregnant tube containing a living inviable fetus, when such an excision is deemed the only means of removing a danger to the mother's life". We say that this is surprising, for the writer distinctly stated, in summarizing the evidence, that, "Whether or not he (the surgeon) may excise that portion of the tube which is swollen and is suspected to contain a living inviable fetus, on that point, there is at present a difference of opinion".

HENRY DAVIS, S.J.

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GETTING THE PEOPLE TO READ.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Garesché, S.J., in the December number of the REVIEW once more blasts the bugle in the Catholic camp; and this is not only for the sleepers in their tents, but even (reverently) for the watchmen on Israel's towers.

We were on the eve of drafting a few remarks for publication similar to the "Get the People to Read" proposition when the REVIEW article fell under our eyes. Already are we concerned with the Pamphlet and Booklet Rack system. The Church Rack interest shall survive and prosper under the timely nursing of pastoral solicitude. Apt reference from the pulpit should get in motion a great deal of machinery. Some of our people are unaware that the Rack exists; others regard it with only mysterious awe.

Father Gareché's article appeals as a positive departure from ineffective propaganda. That is one reason for our

giving the article more than the curious and cursory "once over". In this, as in other campaigns, we crave more than a hit and miss policy. There is but folly and futility in a guerilla warfare. If something can and should be done, why not the most potent means to the end? Haphazardness is not the spirit of the times. "Efficiency" is the latter-day slogan. It need not be monopolized by the children of this generation. The children of light may adopt it as well.

May we suggest a little "follow-up" work, to borrow from the vernacular of social workers. Would the suggestion of a Truth or Reading Sunday in every parish throughout the land be impracticable? A specified day when under pastoral direction a field day would be held for the espousal of Catholic Truth. Would not the adoption of such a plan nail to the mast, at least, one phase of effectiveness in the interest of Catholic reading?

The "Beware of the Man of One Book" warning has been dually interpreted. That he wields a power few ever knew is an interpretation to which we have long subscribed. His mastery at least should well serve him in his travels through the wilderness. We, of course, are not arguing for an absolute adherence to one author. Our reference is to one author well known at least; and one author well read is better than a dozen superficially scanned.

Of late years we have had an opportunity to size up the one-author "fan". We have an instance at hand of a lover of Brownson. Although a man of meagre scholastic preliminaries, his Brownsonian studies have endowed the Church of this region with an able and devoted defender among her laity. Another instance calls up a lay Newman scholar of our friendship. He has developed into one of the soundest and timeliest of Catholic newspapermen and apologists. We understand that in these cases pastoral advice directed men to their respective authors.

We believe in the early sowing of the seed. We have seen beginnings ripen into rich harvests. The home, the school and the college are normal nurseries for early training of this kind. Pastoral or priestly direction adds to but does not displace these. In launching a campaign for the increase of Catholic reading, organized effort will bring the surest results.

Let us commence with the home. Has pastoral zeal no sway in that place which the Baltimore Council would have as the art gallery of chaste pictures and the library of sound and profitable books? Does it hit amiss to consider these features of Catholic Family Life as within the pastor's care and superintendence? We are not unfamiliar with samples of early literary beginnings in the home. A young wife on the occasion of her nuptials was the recipient of a handsome volume or medulla of classical literary excerpts. It was, the family Bible excepted, the lone literary possession. It gathered dust until the children came and grew out of their infancy. Before they had reached their teens the book became dear to them. That erstwhile present is no more. It is worn out. But it gave its destroyers a bird's-eye view of the literary world and to two of them a sustained devotion to Shakespeare.

At this point we are led to consider the Study and Reading Club. These circles augur best for a long life if they are identified with the home and family life. The farther they recede from the idea of the lecture hall and class-room, the more hope there is for their health and longevity. If their meeting place would be within the inviting atmosphere of a pleasant and comfortable home, the more magnetic would be their appeal.

The use of the home as the rendezvous of families for Catholic literary activities may have a more happy sequence than we dream of. There is a social aspect that may be welcomed. A prima facie impression is that it has a tendency to old-fashioned home life now usurped by ill-fashioned house life. Social recreation may prove a helpful solution of one or two problems with which the parish hall or the parish club (a hazardous institution?) may be wrestling in vain.

We are aware of no greater agent for the cultivation of reading and literary taste than the school or college literary society. We have witnessed these organizations take the young students totally devoid of habits of reading and after treating them to a Cook's tour of the literary world, present at graduation a sort of Jekyll and Hyde transformation. We are familiar with a college where three literary organizations flourished with red-hot rivalry. The student at that Alma Mater was treated as an academic and social outcast if he failed to throw in his lot with one of these societies.

Meetings were held weekly, when the raw material of amateur litterateurs was paraded at the tournament, under the scathing review of a senior critic and the unflinching scrutiny of the faculty censor. Ranting declamations, uncouth and barbarous essays, the rough and tumble scrimmage of debate, the unparliamentary conduct of business were, in the course of years of training, completely overcome. The finished products of such millings should be the leaders and form the substantial nuclei of home and parish organizations of after years.

We consider a book of selections of some great author an admirable introduction to his subsequent mastery. If epitomes of the works of Newman or Brownson were passed around to the young and uninitiated, time would take care of further explorations. Newman and Brownson have never been given a real public outing. They have been banqueted and entertained at times in presbyteries and professorial rooms, but seldom or never in the homes and marketplaces of the people. Yet who can be familiar with them and deny the influence that could be theirs. We know that epitomes and "selections" exist, but they are practically unknown.

To sum up: the home, the pulpit and the school are the three principal agencies, in our opinion, for developing Catholic readers. We consider these the cardinal points of organized propaganda. As observed, we are advocates of deep individual attachment to a single great Catholic author. We have cited Newman and Brownson as examples. These writers, we believe, are neglected. They are worth a lifetime study.

THOMAS F. BATTLE

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"WHERE ARE OUR YOUNG MEN AND WOMEN?"

"Where are your young men and women? Why do they not follow us?" From all sides comes this complaint of a lack of interest, representation and participation on the part of the younger element of the present generation in Catholic organization work. They are to be the Catholic standard-bearers of to-morrow, the fathers and mothers of the rapidly

approaching generation. Too fast are our staunch heroes of the past exchanging their posts for the eternal reward of their labors and leaving vacancies which cannot be filled adequately for the lack of zealous volunteers.

We all admit this. But what are we doing to remedy the situation? We feel that there is well-grounded anxiety in Catholic minds concerning the perpetuation of the grand work and noble achievements of our forefathers in behalf of Catholic principles entrusted to us as precious heirlooms.

Is it not true, that if an announcement is made of a dance, of the presentation of a shallow, nonsensical play in a parish hall; a corn-roast, a swimming party, bowling match, pool contest, hay-ride, fudge party, and what not; the crowds come? Without regard to cost, distance or inconveniences you will find Catholic youth right on the job—leaders and promoters.

But, start a study club, announce an elevating lecture, urge attendance and coöperation in Catholic activities of the utmost importance, and you call out in vain, or find response from a mere handful, while the rest stand there to greet you with a sardonic smile, as if to say: "We have no time," or "Let George do it," "Let others work and worry, we'll be there to enjoy the benefit in the end."

That Catholic organization work in any country, and above all here, is urgently necessary to-day, no one will dare to deny. Every session of a legislation amply proves this. At present, we are told, there are some 8,000 petitions for new "laws," not a few of them ridiculous, whimsical, unfair encroachments upon our liberties or even downright immoral. It takes well trained Catholic organizations to act as sentinels, to sound the alarm, and to raise opposition which will result in the overthrow of such attempts.

Unless our growing generation and junior organizations of Catholic young men and women be led to take at least a reasonable amount of interest in the more real and lasting things of life, they will never be inclined nor capable to do justice to the responsibilities which time will simply force on them.

Youth, even Catholic youth, is not expected to possess the judgment of riper years; but if those in charge of them and their organizations, whether laity or clergy, simply help them

on in their pursuit of the perpetual rounds of a good time; if they seek popularity by the introduction of the ever increasing frivolous and sometimes rather pagan sports and amusements in our parish organizations and halls, to the almost complete neglect of the more serious and timely questions and duties of Christian and thoroughly Catholic life, then there is reason for alarm.

Scarcely fifty years ago, were we Catholics not the very ones to stand aloof and to condemn our many non-Catholic brethren and their organizations and institutions for a quasi-religion, pampering the flesh in every way possible at the expense of the spiritual, forgetting and neglecting the training of the intellect and heart? They have discovered their mistake and many of them are trying mighty hard, but with little success, to remedy it now. To-day many of our parishes and parish organizations and Catholic societies for young men and women are imitating them to perfection, and are doing their utmost to outdo them.

"Youth is the time for joy, pleasure, amusement," some one answers. Indeed it is; but there should be a limit. Even the farmer trains his colts when they are young and the gardener sows the best seeds in spring.

"Why did God create us?" we still ask the babies in No. 1, and the simple answer is: "To know God, to love Him with our whole heart, and to serve Him with all our strength," as taken from Holy Scripture. The modern answer seems to be: "To work a little (less every year), to eat, drink, swim, dance, ride, go to the movies, act the fool and play the rest of life."

How humiliating to think of it: man endowed with reason and understanding—a little less than the angels—created by God for the nobler things of life, allowed and even encouraged to dwarf his intellect by worldly vanities, and to surfeit the heart and pamper the body with the husks of a pagan world, in the most precious time of life!

Of course we all admit this. We sigh, we lament. But what are we doing to remedy it, to get our young people, sons and daughters, interested in Catholic organization work?

How can it be otherwise, if many of our organization officers act as mercenaries, whose hearts and souls are not in the work of their Catholic societies? Why do not fathers and

mothers begin early to initiate their sons and daughters by bringing them along to our meetings? Too often the elders themselves do not attend; every flimsy pretext seems to hold them excused. One evening a week, one Sunday a month devoted to Catholic organization or society work, set aside for a meeting, a lecture, a discussion—how that would improve things! Must it be always parks and movies, shows and balls and dances, ice cream and joy rides, automobiles, excursions and thrills of every imaginable kind?

"Why are our good Fathers not at the meetings?" one, time and again, overhears zealous laymen impatiently ask one another. Formerly there was no Catholic meeting without the parish priest or his assistant. To-day, few are there to say the opening prayer or to impart a few words of kindly advice and encouragement at the end. Nowadays there are so many other social meetings to attend, it is true. Base-ball games must be arranged, pool contests managed, basket-ball teams conducted. Lawn-tennis matches are quite interesting; golf is very fashionable. Bowling demands double time since even the women and girls have fallen sad victims to men's games. All these do take up time, but why not divide up just a little? Why not once in a while introduce a little Catholic organization work into such meetings, and ask the leaders at least to attend occasionally affairs which the Catholic welfare societies conduct in the parish, the community or diocese? Few officers, if any, would refuse to heed such a pressing invitation, and the good seed would soon take root in some minds and hearts.

Let us thank God that we have had priests and laymen in our ranks who for the last quarter of a century have rendered the Catholic cause magnanimous assistance by word and deed, amid great personal sacrifices and inconveniences; who have gone out of their way to support Catholic organization work, to maintain Catholic rights, principles and liberty. In many cases these zealous priests are training their assistants to do the same; these staunch laymen and women are now bringing their sons and daughters; but we need more; the number should be doubled, tripled.

Let every pastor, spiritual adviser of parish organizations, members and officers, renew their united efforts in behalf of our Catholic organization work for God, for the Church, for

the sacred and time-honored liberties of our country; and, above all, in striving, singly and collectively, to bring our *young men and young women closer to our ranks.*

To my fellow-priests, with whom I, as one of them, am in fullest sympathy in their arduous duties, I would gently whisper: Try to attend meetings and encourage the undertakings of our zealous and undaunted laymen and women in every possible way, by your presence, word and deed. From a score of years of ripe experience, I can assure you, that they feel like orphans without your kind presence and they lose courage without your approval. Then they will be all the more willing and capable of assisting you in your own parish undertakings. Do try to train our young men and women to follow in our footsteps, to improve our well meant methods, if they can; but, above all, to remember that life is real—life is earnest, and youth is the most suitable time to sow the seeds that are to bear the rich harvest of noble and golden deeds in Catholic manhood and womanhood.

CHARLES F. MOOSMAN

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BRICKS WITHOUT STRAW.

In the fall of 1926 Las Cruces might have been called a "busted camp". The Southwest labored under a series of misfortunes after the war and one woe did upon another tread —deflation, drought, late freezes, Mexico, and all the rest of it—and when the last prop, cotton, dropped with a crash that shook the lower half of the United States, Las Cruces lifted up its voice and lamented, with reason.

Repeated illness had interrupted the work of several pastors preceding the present incumbent. The little parish was in debt, without a parish school, and without a charity organization at a time when charity was much needed; and the parishioners were in a greatly discouraged frame of mind. Any suggestion for a possible improvement of conditions was met with the dismal come-back, "We have no money. There is no money in Las Cruces."

Then and there was a philosophical idea called into being, or raised from the dead. "Consider money as a middle man and, in moments of economic stress, do without him."

In such case, the first requisite is a definite enumeration of needs and assets; and it is a fortunate parish that has no crying needs, and an unusual parish that, however poor, is entirely without assets.

In Las Cruces the necessities might be roughly summed up broadly as—educational facilities, eleemosynary organizations, and social action. These classifications are very inclusive, to be sure, but the vacancy was quite as extensive. There was no vestige of a parish school. The neighboring convent operated an academy for girls, excellent but on a limited scale. The Salvation Army was doing all the charitable work that was done in the city, with the consent and encouragement of the Catholic Church. The church locally had few friends, the non-Catholic citizens at large not caring much about it, and its severest critics being of its own household.

However, the church was far from being without assets. It owned a block of land in the very heart of town, whereon stood an adequate church and a more than adequate rectory; and it numbered many intelligent and competent citizens among its parishioners. The priest immediately preceding the incoming pastor had left a slight gain in the way of cordial relations with the non-Catholics of the town, an achievement not to be despised, as his incumbency came on the heels of the late manifestation of the Ku Klux Klan.

Apparently the most evident and basic need was a parish school. The population of the city, overwhelmingly Spanish-American, should have been mainly Catholic; but many of the Spanish-speaking people were either actively Protestant or totally indifferent. The English-speaking population are almost entirely Protestant.

Bricks and architects and mortar and teachers cost plain money beyond a doubt; but if one uses the credit system for the purpose for which it was intended, it lessens the immediate cost. First establish your credit.

Hence the initial effort of the new encumbent was to establish the duplex envelope system, with the envelopes so designated and labeled that a harassed congregation could work toward a definite and understandable end. This required slow, careful, and thorough organization, but the result was very gratifying, considering the general circumstances of the con-

gregation. Taking the congregation into the confidence of the pastor as to the financial stress and strain, and the hopes and needs and ambitions of the parish, was not without its effect, and a respectable number took and faithfully filled their envelopes, from the $2.50 a week of a few responsible and generous citizens to the envelope that came with touching regularity containing two cents. The envelopes eventually supplied about forty-eight per cent of the year's expenditures.

Then the city block owned by the church, containing only the small church and large, rambling, unfurnished residence, seemed fairly to shriek to be used. Space for a small, outdoor theatre being noted in the *patio,* a substantial platform was set up against the garage and the laundry, these latter serving for dressing and property rooms. In the hot summer months of the arid lands it was not an undesirable place for the populace to spend an evening, even at the cost of from ten to twenty-five cents apiece. The labor of erecting the stage and wiring it was gladly given by two parishioners in exchange for space on the lot for some work of their own. Witness the absence of the aforesaid " middle man ". A little money was raised through entertainments given in this little theatre, and occupation was found for the thirty or forty youngsters who performed, who otherwise had all vacation time on their hands wherein to get into mischief.

Next came one of the most difficult things to talk about to a poverty-stricken congregation — a charitable organization.

St. Vincent de Paul was invoked, and again stock was taken of possible assets. Everybody has some old clothes, and there is always somebody a little poorer than somebody else. Each one was urged to give what he had—a bunch of chili or a pound of beans or old shoes or what you will. One active-minded lady promulgated a pound party, the card of admission being a pound of provender of some kind, which was a tax few could resent or withstand.

The rambling rectory gave up a couple of unfinished rooms, and some laboring members of the congregation donated a day's work apiece to floor and plaster the rooms, and a carpenter out of work made a set of enclosed shelves to hold the contributions. A committee of kindly women appointed themselves almoners and investigators, and where in their travels

they came on tiny babies present or to come, they reported it to a Christ Child Society which met once a month and made small garments out of discarded large ones. The trifling dues, one dollar a year, of the last named organization served to buy material where it was needed.

The physicians of the city coöperated in their usual intelligent and kindly way, and gave help where it could and should be given.

The so-called "direct relief" department being attended to, to this limited extent, the informal society looked about for more radical and constructive charity. Again, an inventory of assets.

The dismal outcry of "No work" being the dominant note of the symphony, a capable, middle-aged woman who spoke two languages fluently and knew each and every inhabitant of the town from the lord mayor down to the merest puppy, was engaged, at the cost of a telephone and an embarrassingly few dollars *per mensam*, to serve as an employment bureau. Being very competent and very much interested in accomplishment, in a few months she was able to report more jobs to fill than people to fill them in several departments. Among these latter came fairly expert cooks, which suggested another activity.

This time the main assets came knocking at the gate. A non-Catholic teacher of home economics came to town by the matrimonial route, and having her own economics solved and realizing the need for what she had to teach, she offered her services to establish a cooking school for the girls who cared to learn. A cooking school brings up visions of expensive equipment, but this being out of the question and the school being necessary, it was done differently. There was no money to buy equipment, but there was the rectory kitchen. Space was no particular object when the house was built, so the kitchen was of a decent size, and contained the usual line of tools one finds in such places. The most important part of any school is the teacher. Aristotle taught at times with an irreducible minimum of equipment, and we haven't looked upon his like lately, even at our Chicago University. There was a need, however, of things to cook. Whatever housekeeping is, it isn't abstract. The teacher appreciated the necessity of econ-

omy, the societies sponsoring the classes did what they could, and the church did the rest out of its scant exchequer; so the class flourished, and a few members thereof received raises in their wages for increasing efficiency.

While the idea is still in embryo, it is the purpose to extend this sort of thing to boys' trades. A man with a shop and a fraction of social-mindedness might be willing to give three or four hours a week to lecturing a class of boys in his own bailiwick.

The question of recreation came next under consideration. The only gymnasium in town belonged to the high school and was in use twenty-five hours out of the twenty-four. The National Guard Armory could be had on certain nights for the expense of the lights, so an effort was made to initiate a basket-ball team for the post-high-school boys. Almost immediately upon the announcement, personnel for six teams, girl and boy, made application, and as most of them were either at school or working, the makeshift gym was soon swamped in the recreation hours.

The pastor tore his hair for a week or so, and supplemented this by making life a burden for every real-estate man in town in the quest of some unoccupied warehouse. Persistent effort finally revealed a little hall, hidden as thoroughly as a bandits' cave, but nicely finished and well lighted. It was in a complete backyard, behind stores and houses, having been built for a gymnasium long before exhibition games were invented, and never properly equipped. The man who had had the idea had moved away or gone to Heaven, so the room was completely forgotten, being good for nothing requiring publicity.

It was too narrow for basket-ball games and had other drawbacks, but it could be used for practice, so it was rented on the spot for the small amount asked, and one branch of athletics is now being attended to after a fashion.

The moral to this particular story is, if you need a gymnasium to play in, do not think first of the twenty-five thousand dollars necessary to build one, if you live in a community that does not specialize in money.

The next thing to be considered is a little theatre, independent of the season, which, given enthusiasm and a very little leadership, is within the reach of all. The Spanish people

like the theatre, actively and passively, and we will know how Americans feel about it. What it needs is a little time and sympathy and a very little ingenuity; and that is the project next on the cards for initiation.

Needless to say, all these institutions, understaffed and unequipped, need the close attention of the pastor until experience and interest will develop to the point where they can support full-time workers.

The guiding motto of this particular parish is, use to the full what you have; and this notion is suggested for all institutions more ambitious than affluent. Then when money comes in there is always a nice place to put it.

No parish, with any reason to live at all, is poor enough to do nothing about it—not in this country. Talent and enthusiasm and ambition are heaps more valuable than money. Workers are of infinitely more worth than any amount of buildings and equipment.

Then—and this is one of the most gratifying elements—ambition and energy and piety and courage and work will bring in what money is necessary as nothing else will do. But time lost is time lost, and the Church, through mere lack of money, cannot afford to neglect the appeal of its people who look to it for bread.

HENRY D. BUCHANAN.

Las Cruces, New Mexico.

CHEAPENING THE MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

"It seems like cheapening the Mass," said a distinguished American Catholic layman in speaking of low Mass celebrated at a very late hour on Sunday. The remark was occasioned by a discussion of pulpit announcements indicating such Masses with the evident intention of making them attractive to worshipers who wished to sleep late on Sunday and to acquit themselves of their obligation of Divine worship with the least possible inconvenience to themselves. Mention was made in the discussion of the effect of such announcements in causing others to be made from other pulpits in the spirit of competition. The condition appears to be more significant since no

necessity of the first announcement was in evidence. The condition hinted at is not unknown to us. In some cases it has been prevented by the action of the bishops who fixed the latest hour at which a Mass could be said and who directed that the latest Mass be a High Mass. I have heard of cases in which the sermon was omitted at such late low Masses in order to make them more attractive.

It is my understanding of the law of the Church that advertising attractions in order to increase attendance is in conflict with it. If people attend the Holy Sacrifice in order to see ingenious lighting effects or to hear well known singers, is there not real danger of perverting spiritual values completely and of offending against the rubrics whose purpose is related directly to worship of Almighty God and the spiritual refreshment of the worshipper.

The tendency of the people to lose spiritual insight and to be perverted from the ways of genuine spiritual zeal is so marked that it is a constant menace to the high interests of the soul. Would it not be lamentable if we priests were in any way to connive at such a result and fail to represent with determined courage the spiritual appeal of worship? Whatever our burdens in maintaining our parishes, there can be no reason for seeking popularity or improving income at the cost of "cheapening the Mass". If the priest has any apparent duty which can be performed only at this cost, it cannot be a duty at all. As sentinel of the Holy Sacrifice it is his duty always to invest it with reverence and to attract worshippers because they seek their God and find strength and peace in their devotion and worship.

THERSITES.

THE SALE OF BLESSED ARTICLES.

Qu. Is it allowed to *sell* (demand the retail price of) an article after it has been blessed?

Resp. To sell a blessed article at a price which is increased in view of the blessing attached to the article is simony and is always forbidden. (Cf. Can. 727 § 1.) But it is not forbidden to sell a blessed article at its material or temporal value, provided the price is not increased on account of the

blessing attached to it. (Cf. Can. 730 which mentions as an example the sale of a consecrated chalice.)

The inquirer seems to have in mind the case of a dealer who buys religious articles at wholesale prices and, after having them blessed, sells them at retail prices. If the advance in price is only the usual increase for the expense of handling and for a just profit, but not at all on account of the blessing which has been attached to the articles, there is no simony nor any appearance of simony. Such transactions are in themselves not unlawful. They ought, however, to be discouraged, unless all danger of scandal is removed.

A different question arises in regard to the sale of "blessed" articles, if with the blessing an indulgence is attached to the articles. The sale of articles enriched with indulgences is itself not forbidden. In case indulgenced articles are sold, however, by that very fact all indulgences attached to the articles are lost. This is true, not only if in view of the indulgences the price were increased, but even if the price were not at all increased on account of the indulgences but represents no more than the material value of the article.[1] Manifestly the reason for this provision is the Church's determination to forestall even the remote appearance of contenancing the sale of indulgences.

THE DISPOSAL OF LOTS IN CONSECRATED CEMETERIES.

Qu. May lots in a consecrated cemetery be sold? Please state the Canon law regarding consecrated cemeteries *in re* the financial details of disposing of lots.

Resp. The present inquiry presumably has in mind parish or interparish cemeteries. All the legislation directly bearing on the question of granting the right to lots in consecrated cemeteries is contained in Canon 1209 § 1.

This canon seems to permit the sale of the consecrated ground itself, to the exclusion of course of any price for the consecration. For the latter part of that paragraph permits those who have lawfully prepared graves for themselves and theirs to alienate them: now "alienating" in canon law implies

[1] Cf. Can. 924, § 2; Beringer, *Die Ablässe*, 15. ed., Paderborn, 1921, I, n. 844; Fanfani, *De Indulgentiis*, 2. ed., Turin-Rome, 1926, n. 48*e*.

sale or other barter; if therefore those persons who have acquired a burial plot in a consecrated cemetery can under certain conditions alienate that plot, it seems to follow that under the conditions mentioned in the preceding part of § 1 of Canon 1209 the parish can dispose of lots to the individual faithful.[1]

Nevertheless some interpreters of the Code understand this Canon in the light of the former legislation: in that view the cemetery does not dispose of the ground itself, but only of certain privileges to specific lots; in virtue of such grants the faithful acquire an exclusive right to use the reserved lots for the burial of themselves and their family, either forever or for a limited time;[2] but the ownership of the ground remains vested in the moral person establishing the cemetery.[3] What the Second Plenary Council of Baltimore prescribed in N. 393 of its decrees is in conformity with this latter view.

The conditions under which the sale of lots (in the former opinion) or the concession of reserved lots (in the latter opinion) in consecrated parish cemeteries is permitted are: 1. that the local Ordinary or his delegate grant permission; 2. that this permission be given in writing; 3. that, if the grantee would alienate his rights, he first obtain the consent of the local Ordinary: the purpose of this provision is to safeguard the rights of the Church over the cemetery and especially to prevent the right to a burial plot in a consecrated cemetery from passing into the hands of persons who by ecclesiastical law can not obtain such rights; 4. finally this right may not detract from the laws of the Church as to who shall or shall not be buried there, regarding the rite of burial to be observed, regarding monuments to be erected, etc.

[1] Cocchi, *Commentarium in Codicem Iuris Canonici,* Turin-Rome, 1924, lib. III, pars II, 96-97; Pruemmer, *Manuale Iuris Ecclesiastici,* Freiburg, 1920, q. 374, 4.

[2] In some very densely populated areas the graves are left untouched for a period of years until complete decomposition of the corpses has taken place. After that the same graves are used for the burial of others.

[3] Vermeersch-Creusen, *Epitome Iuris Canonici,* 2. ed., Malines, 1925, II, n. 519; Eichmann, *Lehrbuch des Kirchenrechts,* Paderborn, 1923, p. 398; Charles Augustine, *A Commentary on the New Code of Canon Law,* St. Louis, 1921, VI, 110-111; Sipos, *Enchiridion Iuris Canonici,* Pécs, 1926, p. 640; A Mostazo, *De Causis Piis,* Venice, 1715, lib. VI, c. 7, n. 1-55; Reiffenstuel, lib. III, tit. 28, § 2, n. 65-66; Schmalzgrueber, lib. III, tit. 28, n. 73-76.

Even though it were admitted that Canon 1209 § 1 permits the sale of consecrated ground in cemeteries, it will be by far more advisable to observe what the Second Plenary Council of Baltimore, N. 393, ordains. This enactment of the Council is entirely in harmony with our civil laws as interpreted by our courts,[4] whereas the transfer of the title to the ground may entail difficulties in civil law which might more or less violate the sanctity of a consecrated cemetery. "Deeds" to lots in consecrated cemeteries should, therefore, be drawn up by competent lawyers in such a fashion that even in the civil courts the Church can maintain control over its consecrated cemeteries.

NUMBER OF CANDLES REQUIRED FOR BENEDICTION.

Qu. How many candles are required for Benediction of the Blessed Sacrament?

Resp. It is the duty of the diocesan Ordinary to regulate in accordance with liturgical principles and the prescriptions of the Code (Book III, Title XV, *imprimis* canon 1274) the time and circumstances of the "exposition" of the Blessed Sacrament. This includes also the determination of the number of candles to be used. However, the Sacred Congregation of Rites has, at different times, indicated the minimum number of candles: for the "public exposition", that is, according to canon 1274, when the ostensorium (monstrance) is used, there must be at least twelve wax candles on the altar; for the "private exposition", that is, when Benediction is given with the ciborium, six wax candles are required as a minimum; but the Ordinary is always at liberty to prescribe a greater number. When the public exposition is of a solemn character, as, for instance, for the Forty Hours' Adoration, twenty wax candles at least should be lighted. Moreover, in every case, if there are no clerics or altar-boys holding torches (torch-bearers), two large wax candles supported by candlesticks of proportionate size should be set on the floor at the sides of the altar.

[4] Cf. Zollmann, *American Civil Church Law* (*Studies in History, Economics and Public Law Edited by the Faculty of Political Science of Columbia University,* vol. LXXVII, whole number 181), New York, 1917, pp. 433-443.

GOOD FRIDAY ON THE FIRST FRIDAY OF APRIL.

This year the first Friday of April coincides with Good Friday. As on that day the faithful cannot receive Holy Communion, except as Viaticum, several of our readers have asked us to decide whether or not the series of the nine First Fridays will be broken. Some have suggested that April may be counted out and another link be added to the chain; others propose that some other day in April be substituted for the first Friday of that month.

It is well to repeat what the REVIEW said on this subject two years ago, when the first Friday of April fell on Good Friday in 1926—viz. that there is no authoritative declaration on this point. In practice, the only safe course is to regard the series as broken and start it afresh. It is not a question of dogma or of law or precept, but one of devotion. *The Messenger of the Sacred Heart,* in discussing this question when it arose in 1912, said:

> The promise made by our Lord to Blessed Margaret Mary was for Holy Communion on the First Friday of nine successive months. We have no other interpretation of our Lord's meaning than these words, and they seem, in our opinion, to demand that the series should not be interrupted by any omission. Hence we believe that those who have not yet made the Nine Fridays ought to begin again in May. Some, however, have thought that, as it was impossible to receive on Good Friday, our Lord would not regard such omission as an interruption. We have no authority to render an absolutely final decision. Let us be generous and go on every Friday that is possible.

There is a difference in case of the thirty so-called Gregorian Masses. If a priest who began a series of thirty Gregorian Masses does not celebrate on the last three days of Holy Week he need not start the series anew. (Benedict XIV, Instit. Eccl. 34, N. 22). Thus also by a decree of the *S. Poenitentiaria,* dated 16 May, 1918, faculty was given to all priests to interrupt a series of Gregorian Masses on 29 June of that year in order to enable them to celebrate according to the intention of the Holy See *pro pace.*

Criticisms and Notes

FRANCISCAN MYSTICISM. A Critical Examination of the Mystical Theology of the Seraphic Doctor (St. Bonaventure), with Special Reference to the Sources of His Doctrines. By Dunstan Dobbins, O.M.Cap., B.Litt. (Oxon.). J. F. Wagner, New York. Pp. 207. Franciscan Studies No. 6.

This well-printed book is unique in that it represents a study of Catholic Mysticism of the Middle Ages which was crowned by Oxford University. The great University vouches for its scientific value, and the son of the Poverello vouches for its orthodoxy. And such orthodoxy is needful when dealing with mysticism. The subject is fascinating, but at the same time fraught with danger to any man who would wend his way through the mazes of God's intimate dealings with His chosen souls without the sure guidance of the Church's teachings. The author bases his study only on the works of St. Bonaventure declared genuine in the Quaracchi edition. He is generous with quotations from St. Bonaventure's various mystical works. Scholars will be grateful to him for printing the quotations in the original Latin text. This is the only scientific method and Oxford would not have it any other way.

The sequence of the different chapters at first struck the reviewer as illogical, but upon further examination proved to be perfectly proper. Whatever blame there be must rest upon the saint himself, because he has developed very unevenly the several phases of the mystical life. Disparate things are thus compressed into one chapter, while cognate subjects are separated in order to facilitate a survey of the complex matter (for instance, in chapters III and V). The study does not pretend to dwell on every detail of St. Bonaventure's mystical theology, and certain aspects are passed over as they "would lead too far away" (pp. 101, 108, 118, 122, 124, 126, 156, 181). Father Dobbins wishes to point out only the characteristic features of St. Bonaventure's system.

St. Anselm introduced the Christocentric element into medieval asceticism (pp. 84, 89), and St. Bonaventure added the peculiar Franciscan spirit which represents an imitation of the life of Christ as detailed as possible, as well as a symbolism of nature which sees in every creature so many reflections of God's attributes (pp. 69-82). Bonaventure's concept of the imitation of Christ has become the basis of Catholic asceticism (p. 71). Though symbolism was not original with St. Bonaventure (p. 102), he gave it a peculiar tinge as learned in the school of his Seraphic Father, the author of the

"Canticle of the Sun". The external world is to the Franciscan as a vast mirror wherein the attributes of God are reflected. This Bonaventurian method of beholding in the creature a reflection of things divine is what the author calls with others mediate contemplation (p. 110). This new technical term is hardly appropriate; it is a modern term that does not do justice to the medieval concept. If a new word has to be coined it cannot be any other than "typical" or "symbolical", terms very common in the ascetical schools of the Middle Ages.

The author is very happy in proving, against Father Poulain, S.J., that the so-called "acquired contemplation" has no place in St. Bonaventure's mystical theology (pp. 128-132), and that the Seraphic Doctor, contrary to modern mystical teachers, considers the longing for mystical experience as quite harmless and commendable (pp. 136-138), and the gift of contemplation as not at all extraordinary (pp. 132-136).

St. Bonaventure is, needless to say, an opponent of intellectualism. He regards the will as the supreme faculty of man and the consummation of mystical life as consisting in what the author calls the "will-union of the soul", the illumination of the intellect being a subordinate factor (pp. 149-153).

Father Dobbins took particular pains to point out the sources of the teaching of Bonaventure, whose literary workshop was that of a typical medieval theologian. His knowledge of the non-Christian sources is for the greater part only mediate (p. 27). He knows the Greek Fathers only through Latin translations (p. 30). The Latin Fathers and Scholastics, however, are quoted from first-hand acquaintance (p. 29).

Father Dobbins's presentation of the mystical theology of St. Bonaventure is admirable, yet not without flaw. His contention that the *Itinerarium mentis* is no mystical treatise (p. 100) is disproved by Bonaventure's very words from the "Prologue" (quoted on p. 101). That the substance of Bonaventure's ascetical doctrine could be traced back to pre-Christian sources (p. 65) is one of the many attempts of the modern comparative science of religion that would make out things to be identical when they merely resemble each other externally. If Bonaventure borrowed much from Plotinus and the neo-Platonists, it must be remembered that their system was developed in Christian times and largely under Christian influence.

Father Dobbins knows the danger attending the isolation of passages from their context (p. 159) and tried to avoid these pitfalls, but did not always succeed. Such dangers abound in a work like the present, where the material must be gathered from a multitude of works; some written after mature reflection, couched in the

language of the school; while others represent the spontaneous outpourings of the heart. At times Father Dobbins did not weigh the quotations from Bonaventure's works in the light of their proper setting and thus treated some *obiter dicta* with the same respect as the logical conclusions based on the solid foundation of logical reasoning. The specious similarity may be in reality the greatest difference, so that quite incomparable things are compared or contrasted. This defect is especially noticeable in the first part of the work.

The language of the mystic is, as all know, at times very elusive, lacking the precision of clear thinking. The pantheistic and the monotheistic mystic speak the same language, and yet a world of difference separates them. In like manner a Christian mystic expresses his experience in a language and style peculiarly his own. These individualistic traits render the interpretation difficult, and comparisons are always rather uncertain. The author is conscious of all this (cf. p. 159), but was not cautious enough in every case against the pitfall of trusting to the obvious meaning of words. Moreover, mysticism is preëminently personal (p. 120), and the personal experiences cannot be described adequately in the language of the day. Then, too, mystics may forget entirely at certain later stages what happened during their earlier stages of spiritual exaltation. This goes to show that what we have in written documents about mystical experiences is but fragmentary and often conflicting, and hence we may question whether we can at all compare the various statements. True, there are certain generic traits common to all mystic experiences. But to point out a safe road to arrive at certainty in those matters is a difficult task for the scholar: much time must be devoted to bring out the import of every quotation. Superficiality is the bane of most historical treatises on mysticism. Father Dobbins tried to avoid this fault rather by omission than by commission.

On the other hand there is the greatest variety of mere coincidences in the experiences and teachings of the mystics. The causal connexion between similar manifestations is therefore difficult to find. The author is very cautious in this matter; he points out the similarities without entering into the questions as to their interdependence, for instance, when he speaks of St. Bonaventure's *apex mentis*, the *docta ignorantia*, the night of intelligence (pp. 148-151).

Father Dobbins writes beautifully when he depicts the characteristic features of medieval mysticism, while he is at pains to correct the modern misconceptions (pp. 76-79). In one instance, however, he falls under the spell of William James's specious exposition of mystical experiences (p. 187). In another place (p. 193) he even couches his thoughts in the jargon of the modern pragmatist: On

the other hand, the problem whether a genuine mystical experience can be duplicated in the non-mystic metaphysician or by taking drugs (p. 189), is solved very correctly.

We find some statements that seem beside the point. Father Dobbins is too hasty in adopting the results of G. Coulton's studies on Franciscan life. What is said about the "reversion to pre-Franciscan monastic principles in Bonaventure's time" (p. 90, note 70), about St. Bonaventure's "monasticizing and legalizing" (pp. 31, 89, 97), is beside the mark. St. Bonaventure had to direct the growth of the Order along the lines laid down in canon law. But this law was uniform for all orders. The introduction of canon law naturally made the order more uniform with other orders in regard to external worship. What the author writes on p. 64 as to the discretion shown by St. Bonaventure in the matter of austerities, is likewise hardly to the point. St. Bonaventure was of delicate health and could not endure the austerities practised by St. Francis and his first disciples. In principle St. Bonaventure defended the rigors of the Fathers of the Desert and of St. Jerome, but he recognized that human weakness cannot always live up to those principles. This fact explains the seeming inconsistencies of St. Bonaventure in this matter.

The bibliographical references are sometimes inadequate (e. g., p. 30, note 69, p. 75, note 23). The German literature, as a whole, is unknown to Father Dobbins. The few German works referred to are with but one exception (p. 116, note 63) quoted from second-hand sources, and were not consulted by the author directly. Works like Luyckx' *Die Erkenntnislehre Bonaventuras* and Lutz' *Die Psychologie Bonaventuras* would have given Father Dobbins most valuable material for his essay.

On the whole, Father Dobbins's work is the best exposition of St. Bonaventure's mystical theology in English. It is remarkable for the mature and sober treatment of a very difficult subject. Scientific studies like his are unfortunately but too rare in English. However, we trust that this study will tempt others to delve into what is assuredly a rich field for original investigation.

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CHRIST IN THE CHRISTIAN LIFE ACCORDING TO ST. PAUL. Translated from the French of the Rev. J. Duperray of the Faculty of Theology, University of Lyons, by the Rev. John J. Burke, C.S.P. With preface by the Most Rev. Austin Dowling, Archbishop of St. Paul. Longmans, Green and Co., New York. Pp. 202.

Shall we preach on the fundamentals or on the fashions? Do our congregations need instruction or exhortation? If we are to hold our people, shall we merely expand the Sunday Gospel as we did last year, or dare we take our text from the Epistle, even from the Introit or the Communion? And if we have insisted sufficiently on punctuality and on generosity, are we free to enlarge upon the inner spirit which gives value to these necessary virtues? It is indeed a problem to decide how far one can dive into the deeps of dogma without getting out of one's own depth or that of one's hearers. And perhaps there is a danger of creating a desert round the pulpit and a deficit in the treasury if one is too theological.

Yet if we are to create Christians, we must preach Christ and Him Crucified, than which nothing can be more sublime, and we must picture Him not as an isolated Figure in history, but as the vital need of every soul without exception. For He is not only our Saviour by His death in the past; He is our Saviour by our incorporation with Him now, our abiding in Him at every moment.

Is this doctrine dangerous? Does it smack of pantheism, as if the individual Christian's personality were somehow absorbed in the divine? To fall into such an error, or to misunderstand in other ways the part played in our lives by the Humanity of Christ is indeed easy, as the heresies and condemned opinions of the past show. All the more necessary then is this calm accurate exposition of the true Catholic teaching, uttered by the inspired voice of St. Paul, and here developed into a doctoral dissertation. Planned before the Great War broke out, this book was tested, and made real by the author's own sad experiences. A French priest, captive for months in a German camp, faced by fellow-prisoners, bitter, disillusioned, ignorant of Christ, he had to answer their objections and to soften their complaints. He did so by preaching and of course by living this fundamental fact of Christ's dwelling in us. For in such crises men need the great truths, the eternal and universal truths. They will not be satisfied with guesses or probabilities; they will not be helped by any far-off God nor uplifted by their own boot-straps. They need a living Power that makes for righteousness; they need the cleansing waters and the strengthening Food; they need a sense of solidarity with their fellows, transcending personal and national

differences; they need to become one within themselves. And how can all this be accomplished so well as by the knowledge of the "One Lord, one Faith, one Baptism"?

World crises fortunately are rare, but crises for individuals are frequent. Some members at least of every congregation are experiencing them every Sunday. Can we preach to them a more consoling, a more strengthening, a more elevating doctrine than that which shows within each one and within all "Christ the Power of God and the Wisdom of God"?

Father Burke has done preachers and congregations a service by making accessible this scholarly, readable exposition of St. Paul's central theme. Archbishop Dowling says that the original French version has already passed through several editions and has been widely read by devout lay folk as well as by ecclesiastics. One hopes that the English version shall enjoy the same success.

PEREGRINUS GASOLINUS. By the Rev. Michael A. Chapman. Frederick Pustet Co., Inc., New York and Cincinnati. 1928. Pp. viii + 235.

Our priests are familiar with the genial essays which have been appearing in *The Acolyte* under the title *Peregrinus Gasolinus*. The best of these have been assembled in the present volume. A wide range of liturgical topics is touched upon in the thirty-seven short chapters, and the author has taken occasion to stress those particular points of liturgical practice in which we all offend. He has gone about the job of selection in somewhat the same manner as the professional curriculum builder of the schools, who makes a survey of errors and emphasizes those of most frequent occurrence. The book is therefore by no means a complete compendium of liturgy, nor would it supplant the standard authors which every priest must have at hand for study and for opportune reference. But every priest realizes that there is danger of forgetting or overlooking various liturgical laws. Unconscious of the particular list of errors which would suit his case, he hardly feels inclined to make a thorough study of the liturgy. However, he does welcome such a volume as this, which will call his attention in a pointed and practical manner to the hundred and one probable errors of rubrical practice. In almost every chapter he will find reminders which are helpful and for which he will feel duly grateful. A cursory reading of the whole is useful, and the book deserves a permanent place on the pastor's bookshelf for an occasional bit of profitable reading or for checking up on some matter which requires constant attention to details. Many will enjoy the incidental adventures of the Antiquarian and the Liturgiologist

with their rambling "Scoot". Others will prefer to skim over the connective tissue, gathering from it just enough atmosphere to make the pastoral instruction attractive.

LITERARY ART AND MODERN EDUCATION. By Francis P. Donnelly, S.J. New York: P. J. Kenedy & Sons. 1927.

Father Donnelly once wrote a book called, *The Art of Interesting*. In the present volume he shows that he has mastered his own principles, for he has produced an eminently readable book which covers a range of topics, extending from Greek Literature to jazz, and from humor to the language of the liturgy. The whole is enlivened by his ready wit; and the book makes a genial companion for the fireside and a winter evening.

It is unfortunate that Father Donnelly's enthusiasm for the classics blinds him to some of the advantages of modern scientific education. His two bugbears are vocational education and mental tests, in which he can see little or no advantage. In his criticism he does not always show the same erudition and fairness of judgment which make his other writings so delightful. He speaks of the Stanford Revision as the "Standard Revision" and he is at fault in ascribing to Dr. T. G. Foran the opinion that general intelligence increases indefinitely with age.

The format of the book is excellent, as it generally is in the books put out by Kenedy; but the proof reading has been carelessly done and there is no index.

CHURCH MUSIC AND MUSICAL LIFE IN PENNSYLVANIA IN THE EIGHTEENTH CENTURY. Prepared by the Committee on Historical Research of The Pennsylvania Society of the Colonial Dames of America. Philadelphia: Printed for the Society. Vol. I, 1926, xiv + 261 pp. Vol. II, 1927, xii + 291 pp. Royal 8vo.

When the first of the two volumes was issued, the Committee thought the results of its historical research could well be contained in two volumes, and the title-page of Vol. I announced "In Two Volumes". The title-page of Vol. II, however, bears the announcement, "In Three Volumes", and its Foreword properly remarks that a third volume would be necessary "because the subject matter has so increased. The documentary evidence and narrative relating to Philadelphia's proportion in the development of musical history in the eighteenth century would alone warrant this course."

The casual reader might suppose that the subject matter could very well have been absolved in two such stately volumes, since it

concerned only the musical story of one of the thirteen colonies and in only one century. But such a reader would have forgotten the peculiar eminence of Pennsylvania in colonial history because of its broad religious toleration. This outstanding and wonderful fact explains the richness of the material placed at the door of the Committee on Historical Research in respect of Church music. Penn's "holy experiment" drew to his Province, from England and the Continent, many sects that sought freedom of worship, and these brought with them their various ritual and hymnodal kinds of music to be further developed in happier circumstances than could be found in the home lands of the exiles. Musical centers were thus established, and these influenced the progress of music in general in the Province. We find an interesting table of dates indicating the arrival of these sectaries on page 17 of Vol. II (a table which might more felicitously have been placed among the first pages of Vol. I): 1683, Pastorius at Germantown; 1694, Kelpius on the Wissahickon; 1683-1748, Migrations of Mennonites; 1714, Christopher Dock in the Skippack; 1725-38, John Conrad Beissel at Ephrata; 1719, the Dunkers, or German Baptists; 1725, Jacob Ammen and the "Amish"; 1734, the Schwenkfelders at Pennsburg; 1737-1741, the Moravians at Bethlehem.

A table of historical dates is dry enough—but the reader who is interested in the story of religious persecution, or in the story of worship music, or in the development of American hymnody, or in the "holy experiment' of William Penn, or in the history of Colonial Music in general, or in various other matters that could be mentioned here with some appropriateness, will find much both to enlighten and to entertain him in the two volumes. For the treatment is far from "dry". The words of the Foreword to the first volume promise, very justly, enlightenment: "These volumes represent the first attempt to collect, illustrate, and bring together the music of the early settlers of Pennsylvania; to show the gradual awakening of musical talent and the coming of professional musicians; to give examples of ballad operas, and to outline the course of the musical influences that contributed to the social life of this Colony and State in the Eighteenth Century." But in addition to this promised enlightenment, the reader will find entertainment. For the Committee has done its work with literary competence as well as with historical zeal and knowledge. The dry bones from many a historical sketch have been collected, joined together skilfully, and clothed with flesh. Life has been breathed into them by the skill of the writers. The reviewer dwells with pleasure on this fact, since in his own experience he has found that even a "Materia Medica" could be made interesting to him when the writer of it had some literary skill.

The third volume will doubtless contain much information about Catholic sacred music in the eighteenth century in Pennsylvania. But we find several allusions to Catholicity in the two published volumes. Thus in the chapter on "American Indian Music in Pennsylvania" we read: "This brief relation of the existence and kind of savage music once heard among the forests where now stand the thronging cities of eastern Pennsylvania cannot well be closed without mention of the faithful priests of the Church who labored to Christianize the Indians that they too might sing songs of worship to the one true God. Missionary efforts were made by the English Jesuits who came with Calvert, at the planting of Maryland in 1634. Here, perhaps, in an English colony translations were first made into an Indian dialect for the purposes of conversion." Again (Vol. II, p. 263) we read that the Musical Library of the Moravians at Bethlehem contains bound volumes of Masses by various authors, in Latin and English texts—the choir singing the Gloria of Mozart's Twelfth Mass at Christmas. Again (II, 128) we read that St. Bernard of Clairvaux's hymns exercised a tender influence on the hymnody of Zinzendorf, while Adam Reissner translated many hymns from Prudentius into German (II, 103).

Profusely illustrated with half-tones, the two volumes form a delightful illustration of the arts alike of printer and binder.

THE BELIEF OF CATHOLICS. By Father Ronald Knox. Harper & Brothers, New York and London. Pp. 254.

This volume is an outstanding contribution to our popular apologetic literature. Father Knox has set out to do a very definite thing, and he has done it well. His purpose was to present the Catholic claims to those outside the fold: first, by laying the groundwork of fundamental theology upon which the authority of the Church rests; secondly, by describing briefly, accurately, and interestingly the doctrine, discipline, and practices of the Church. He builds up the apologetic argument skilfully, parting company in turn "with the atheists, who deny God's existence, and with the pagans or pantheists, who misconceive His Nature; with the Jews, Mohammedans, and Unitarians, who refuse Divine honors to Jesus Christ." At the next turning he takes leave of our Protestant friends by proving that Christ founded a single, visible, and indivisible Church. One of the striking points developed in this section is the function of the human reason in arriving at religious truth. Father Knox insists that a number of steps must first be taken by the mind before it can assent to the authority of the Church; and he further emphasizes the fact that the apologetic basis of our faith is the rational acceptance of preliminary

fundamental truths. In the latter part of the work, clear exposition of Catholic belief, discipline, and religious practice, is supplemented by treatment of the ideals, the aspirations, and the hopes of Catholics. The author, a convert from Anglicanism, has a sympathetic understanding of "those outside". As a Catholic priest, he is well equipped to represent the Church. Father Knox here proves himself to be a strictly orthodox theologian, a discerning student of religious trends, and a literary artist who adapts the treatment of his subject matter to the audience which he addresses. Like so many other of our popular apologies, this book will make profitable reading, not only for those outside, but also for those inside the fold. Catholics can accomplish a double work of charity by reading such books and then handing them to non-Catholic friends.

DIVI THOMAE AQUINATIS SUMMA THEOLOGICA in breviorem formam redacta, usui Seminariorum aptata. Pars Tertia. Auctore Joanni Lottini, O.P. Casa Editrice Marietti, Via Legnano 23, Torino, Italia.

In this third volume the author completes the task of presenting the whole *Summa* in a form better adapted to use as a text book by seminarians. In so doing he has preserved not only the order of tracts as found in the unabridged editions of the *Summa*, but has retained the very conclusions, arguments and phraseology of St. Thomas. In many instances the abridgment has been effected by presenting the arguments of the Angelic Doctor in his own words, but more briefly—by omitting objections and responses of minor importance, and by transposing the order of the objections, whereby they and the responses follow the conclusions and arguments much in the manner of modern manuals. Those more important objections and responses in which are frequently found most precious gems of doctrine, are invariably retained.

Marginal notes contain all the important doctrinal decisions posterior to the time of St. Thomas and references to the Canons of the Codex that are pertinent to the doctrine treated in the various tracts.

This third volume contains all the Tertia Pars and Supplementum disposed into thirteen brief tracts treating of the Incarnation, the Sacraments in general and in particular, the Power of the Keys, Excommunication, Indulgences, and the Four Last Things.

On the appearance of the first volume in 1925 the author of this work was congratulated by the Holy Father; and Cardinal Bisleti, Prefect of the Congregation of Studies, ordered that copies of it be forthwith transmitted to all the Rectors of Italian seminaries.

Literary Chat

Campaigning with Christ's Church, by William I. Lonergan, S.J. (Jos. F. Wagner, New York), is a volume of sermons which will be found very helpful. While the author preached them as a Lenten course, nearly all of them are available for general use. Here and there the reader might be misled by the author's manner of stating a truth. For instance: "Under certain circumstances a doctor or a lawyer may disclose a professional confidence" (p. 96). An attorney gives the information that the only occasion when this may be done is when the person concerned gives permission. Otherwise professional knowledge is privileged in the Law. We read again: "Only in the Catholic Church have you a tribunal that infallibly gets at a man's conscience" (p. 96). A careless reader might easily misunderstand the infallibility that the author has in mind. St. Teresa is credited with the statement that for twenty years of her life she was not understood by her confessors. An excellent statement of the ideal Catholic marriage will be found in Sermon III. One notes with pleasure a tribute to the social and domestic virtues of non-Catholics in the discussion of mixed marriage.

Two volumes brought out recently by Herder will be found of great service by priests who give thoughtful care to the interests of their own spiritual life. (*Godward,* or The Rugged Path of Joys and Sorrows, by the Reverend Frederick A. Houck. *God and Ourselves,* Some thoughts for all times, by the Reverend William Godfrey, D.D.). Father Houck follows closely the teaching of St. Thomas in his interpretation of the Providence of God, Union with God, Reunion with God, Communion with God, and Rest in God. Dr. Godfrey's volume discusses Prayer, Purity, Sin, the Priesthood, and other practical matters, interpreting them in the light of the Incarnation and in relation to personal love of Christ. Both volumes will repay careful and leisurely reading. As is the case with all spiritual literature whatsoever, much depends on the attitude of the reader. One must seek in order to find. Spiritual reading done in a routine or perfunctory manner does but little for one's soul, regardless of the excellence of the work that one takes up. A book is the beginning of a message. The heart of the reader is the end of it. The author writes a book but the reader makes it.

The memory and character of Blessed Thomas More are brought to our attention by *Thoughts of a Martyr,* an attractive little book of 136 pages. (Benziger Brothers, New York City.) Extracts from his writings are arranged for every day in the year. We find in them the insight of a noble soul. Such souls think for all of us and help to develop both the self-knowledge and the aspirations that enrich and direct life.

The Proceedings of the Third Annual Meeting of the American Catholic Philosophical Association, a substantial volume of 130 pages, has just been issued. If any argument were needed to prove the vitality of Scholasticism in the United States, these *Proceedings* would be amply sufficient. The volume reflects both the earnestness and thoroughness with which the small group of thinkers organized as the American Catholic Philosophical Association have set about their work. Both medieval and modern philosophy are discussed by them, the latter in a spirit of understanding which is no less welcome than it is praiseworthy.

The following articles make clear the catholic character of both the discussions and interests of the membership of the Association: "The Teaching of Philosophy", by Edward A. Pace; "Some Notes on Modern Ideas of 'Matter'", by Sir Bertram C. A. Windle; "Professor Whitehead's Conception of An Event", by James A. McWilliams; "Intimations of Kant in the Philosophy of Locke", by Michael J. Mahony; "Science and Philosophy", by Rudolph G. Bandas; "The Place of Authority in Philosophy According to St. Thomas Aquinas", by Ignatius

Smith; "St. Thomas and the Ethical Basis of International Law", by William F. Roemer; "The Franciscan School", by Berard Vogt.

The manner in which *New Scholasticism* has been received in scientific circles is a source of profound gratification to all interested in the spread of Scholastic philosophy. Abstracts and notices of its articles are regularly carried by *Scholastik, Divus Thomas, The Philosophical Review, The Journal of Philosophy,* and other reviews in Europe and the United States. In a recent book, *Philosophy To-day,* by Professor E. L. Schaub of Northwestern University, the author states that "those who desire to fill the gaps in the present survey, or to secure fuller knowledge in the fields presented, have available a considerable body of recent material". He refers to "numerous articles in various issues of the newly established magazines, *Journal of Philosophical Studies,* and the *New Scholasticism,* as well as in the *Philosophical Review*".

Father Martin J. Scott, S.J., to whose industry and zeal we owe many volumes of practical interpretations of the relations of Catholic faith and policy to life, continues his work in a new volume of 268 pages (*Things Catholics Are Asked About;* P. J. Kenedy and Sons, New York). He has in mind a line of subjects and form of interpretation which will furnish opportunity to earnest souls outside of the Church to gain balanced insight into our belief, devotional life and general social attitudes. Father Scott's volume would serve admirably as the basis of a course of instruction to Catholics as well as to prospective converts. The chapters are short and the treatment of the subjects is compact no less than forceful.

Chaplains of hospitals will find helpful a little pamphlet published last year by Father T. Hegemann, S.J. (*Hints and Aids to Happiness for the Sick*). The author tells us that this is a revised edition of a similar pamphlet now exhausted which was published in 1914. Brevity, simple language and practical assistance in the examination of conscience and in prayer make the little pamphlet attractive.

It is taken for granted that a priest should be conscious of his opportunity for civic services in his capacity as citizen. The reserves of clerical life in no way interfere with a wholesome interest in work which serves the genuine interest of society. The Report of Small Town Milk Supplies issued recently by the American Child Health Association calls attention to the relation of milk supply to general health, particularly to the health of infants. In our larger cities effective methods have been adopted by health authorities to insure an adequate supply of wholesome milk. The Report indicates, however, that much remains to be done in cities with population under 25,000. Thus, for instance, the *Journal of the American Medical Association* is quoted in its issue of 22 October, 1927, as stating that the small towns and rural districts using raw milk (not pasteurized) are chiefly responsible for the milk-borne diseases still epidemic in this country. Confirming that statement, the American Child Health Association finds from its investigation that 97 of the 117 towns and cities studied indicate that they have no pasteurized milk supply whatsoever. The milk supplies on the whole were found to be dirty. The danger of infection of milk consumers by tuberculous cattle was found to be real in the towns and cities surveyed.

Pastors in all small towns have an opportunity of rendering real service by informing themselves as to conditions of milk supply and helping actively in every effort to protect life, particularly the life of children, in as far as this can be done by proper social control of milk. The safeguarding of human life is worthy of the support of all right-minded men.

Pastors who agree with this interpretation would do well to obtain from the American Child Health Association, 370 Seventh Avenue, New York City, a copy of its Bulletin, May Day —Child Health Day, 1927. Thirty-three national organizations are listed there as coöperating with the Child Health Association in its work for the physical, moral, social and relig-

ious welfare of the children of the nation. That their interests have been shamefully overlooked in the past by society is beyond question. One notes with much pleasure the following endorsements from the Most Reverend Archbishop Hanna, Chairman of the Administrative Committee of the National Catholic Welfare Conference, and His Eminence, Cardinal Hayes of New York. The former speaks as follows:

"I pledge your our active coöperation in establishing National Child Health Day and I can think of nothing more beneficial to the whole nation than placing before the people once in the year the importance of caring for the physical as well as the spiritual well-being of our children. Upon their right development depends the future of the coming generation."

Cardinal Hayes writes: "No other source than God Himself is sufficient to beget in the soul of the child, later to be the citizen, an abiding reverence for and conscientious obedience to authority, respect for the rights of others, and a proper sense of accountability for one's conduct. Religion teaches the little child, at the dawn of reason, all these virtues which are the basis of the highest ideals of civic duty."

"In calling the attention of the nation to the necessity of spiritual as well as physical fitness in children, your association is truly building for the future."

Sheltered behind this high ecclesiastical approval of clerical interest in the general welfare of children we may add one further thought, keeping in mind the milk supplies in small towns and cities. The hope of profit leads one to produce milk for the community. Conscience should lead a dairy man to produce wholesome milk. The desire for profit should be disciplined into obedience to the principles of morality. The satisfaction of serving spiritual and social ideals should be the chief compensation in this as in other fields of business. The effective direction of conscience against the pressure of selfishness is certainly a task for the clergy. The priest who is a good citizen will easily find an opportunity to combine this kind of social service with his spiritual leadership.

The Story of St. Columba by Iona which has just appeared (Gill & Co., Dublin) tells the life-story of that illustrious Irish monk in a series of dialogues between St. Adaman, one of Columba's successors as Abbot in the great monastery of Iona, and his loved alumnus Aldfrith. The conversations have a charming simplicity. Young readers will find them instructive and edifying.

We owe to the Paulist Press (401 West 59th Street, New York) a new printing of the shorter *Stations of the Cross by Cardinal Newman*. The illustrations are from the French artist Leon Perrault.

Books Received

THEOLOGICAL AND DEVOTIONAL.

PRIESTLY VIRTUE AND ZEAL. A Study of the Life of St. John Baptist Vianney, the Curé d'Ars and Patron of Priests, Applied to the Sacerdotal Life of To-day. By the late Very Rev. Monsignor J. L. J. Kirlin, formerly Director of the Priests' Eucharistic League, Philadelphia. With Preface by the Right Rev. Francis C. Kelley, D.D., LL.D., Bishop of Oklahoma. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. 179. Price, $2.00 *net*.

IT IS THE MASS THAT MATTERS. By the Right Rev. Alexander MacDonald, D.D., LL.D., author of *The Sacrifice of the Mass, The Creed in Sermons, Religious Questions of the Day, The Apostles' Creed*, etc. Kegan Paul, Trench, Trübner & Co., London. 1928. Pp. vii—101. Price, 4/6 *net*.

THE SACRAMENTAL SYSTEM. By the Rev. C. C. Martindale, S.J. Introduction by Neil McNeil, Archbishop of Toronto. (*The Treasury of the Faith Series:* 20. General Editor: The Rev. George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall.) Macmillan Co., New York. 1928. Pp. ix—83. Price, $0.60.

GOD THE CREATOR. By the Rev. B. V. Miller, Ph.D., D.D., late Professor of Dogmatic Theology at St. Mary's College, Oscott. Introduction by Michael Francis Fallon, Bishop of London. (*The Treasury of the Faith Series:* 6. General Editor: The Rev. George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall.) The Macmillan Co., New York. 1928. Pp. ix—94. Price, $0.60.

THE DIVINE REFRESHMENT. Chapters on the Blessed Sacrament. By Robert Eaton, Priest of the Birmingham Oratory, author of *The Man of Sorrows, The Sanctuary of Strength, The Ministry of Reconciliation,* etc. With a Preface by His Eminence Cardinal Bourne, Archbishop of Westminster. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1927. Pp. x—170. Price, $1.10 *net.*

VICTIM SOULS. A Doctrinal Essay. By the Abbé Paulin Giloteaux. Translated from the French by L. M. G. Bond. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. xix—277. Price, $3.30 *net.*

THROUGH THE LANE OF STARS. By Sister M. Eleanore, C.S.C., Ph.D., author of *Troubadours of Paradise, Certitudes,* etc. Foreword and Afterword of Daniel A. Lord, S.J. Illustrated by Karl S. Woerner. D. Appleton & Co., New York and London. 1928. Pp. xvii—267. Price, $2.00.

THE VISION BEATIFIC. By the Rev. John D. Walshe, S.J. With a frontispiece by Dorothy Wallace. Annotated Edition for Students. The Macmillan Co., New York. 1928. Pp. 98. Price, $0.75.

AN OUTLINE OF CATHOLIC TEACHING. By the Rev. George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall. Introduction by William Cardinal O'Connell, Archbishop of Boston. (*The Treasury of Faith Series:* 2. General Editor: The Rev. Author of This Volume.) The Macmillan Co., New York. 1928. Pp. xi—94. Price, $0.60.

TRACTATUS DE DEO UNO ET TRINO. Auctore Joseph Van der Meersch, Philosophiae ac S. Theologiae Doctore. Editio altera aucta et emendata. Ch. Beyaert, Bruges. Pp. 534.

GOD AND HIS WORKS. Being Selections from Part I of the *Summa Theologica* of St. Thomas Aquinas. Arranged, with an Introduction, by A. G. Herbert, M.A., of the Society of the Sacred Mission, Assistant Tutor at Kelham Theological College, late Scholar of New College, Oxford. (*Texts for Students,* No. 40.) Society for Promoting Christian Knowledge, London; Macmillan Co., New York and Toronto. 1927. Pp. xxiv—104.

COURIERS OF MERCY. Friendly Talks to Nurses. By Edward F. Garesché, S.J., General Spiritual Director of the International Catholic Guild of Nurses. Bruce Publishing Co., Milwaukee. 1928. Pp. 190. Price, $1.50.

THE LITANY OF LORETO. By the Right Rev. Alexander MacDonald, D.D, LL.D., author of *The Sacrifice of the Mass, The Creed in Sermons, Religious Questions of the Day, The Apostles' Creed, It is the Mass that Matters,* etc. Kegan Paul, Trench, Trübner & Co., London. 1928. Pp. 63. Price, 1/- *net.*

HOLY MATRIMONY. By the Rev. P. J. Gannon, S.J., Professor of Theology, Milltown Park, Dublin. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta and Madras. 1928. Pp. 125. Price, $1.50.

A CROWN OF JEWELS FOR THE LITTLE SECRETARY OF JESUS. By the Rev. John P. Clarke, author of *Her Little Way, A Rose-Wreath for the Crowning, The Precious Wounds,* etc. John P. Daleiden Co., Chicago. 1927. Pp. 115. Price, $1.00.

INSTITUTIONES MORALES ALPHONSIANAE, seu Doctores Ecclesiae Doctrina Moralis, ad usum Scholarum accommodata cura et studio PP. C. Marc et Fr. X. Gesterman, C.SS.R. Editio decima octava. Tom. I, pp. 878; Tom. II, 902. Typis Emmanuelis Vitte, Lyons, Paris. 1928.

SAINT GRÉGOIRE LE GRAND. Par Pierre Batiffol. (*"Les Saints."*) J. Gabalda et Fils, Paris. 1928. Pp. 235. Prix, 8 *fr.* 25 *franco.*

THE GREAT ADVENTURE. Lenten Lectures. By the Rev. John McClorey, S.J. B. Herder Book Co., St. Louis and London. 1928. Pp. vii—142. Price, $1.25 *net.*

LITURGICAL.

THE SMALL MISSAL. Containing the Proper of the Mass for All Sundays and the Principal Feasts of the Year, the Rite of Benediction, Vespers and Compline for Sundays, and Other Devotions. Third edition. Macmillan Co., New York. 1927. Pp. xvi—442. Price, $0.80.

DIOCESAN HYMNAL. Part Two: Hymns for Monthly Devotions. Compiled by the Right Rev. Joseph Schrembs, D.D., Bishop of Cleveland. (*Fischer Edition,* No. 5925.) J. Fischer & Bro., New York. Pp. xv—213.

THE CLEMENTINE INSTRUCTION FOR THE RIGHT ORDERING OF THE FORTY HOURS' PRAYER. Translation and Commentary by the Rev. J. B. O'Connell. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. x—54. Price, $0.60 *net.*

PHILOSOPHICAL.

THE PRIMACY OF THOUGHT IN POETRY. By the Right Rev. Alexander MacDonald, D.D., LL.D., author of *It is the Mass that Matters, The Apostles' Creed, The Creed in Sermons, Religious Questions of the Day,* etc. Kegan Paul, Trench, Trübner & Co., London. 1928. Pp. vii—104. Price, 4/6 *net.*

A GARDEN OF GIRLS. Intimate Studies of Educational Methods of Former Days in Many Lands. By Helena Concannon, M.A. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. 179. Price, $1.75 *net.*

L'HEURE D'OBÉIR. Réponse aux Difficultés d'Action Française. Par Paul Rémond, Évêque de Clisma. (*Aux Éditions de le Vie Catholique.*) Bloud & Gay, Paris-6e. 1928. Pp. 213.

HISTORICAL.

THE JOLLIET-MARQUETTE EXPEDITION, 1673. Revised and Enriched with Maps and Documents. By Francis Borgia Steck, O.F.M., Ph.D., author of *Franciscans and the Protestant Revolution in England, Glories of the Franciscan Order,* etc. (*The Catholic University of America Studies in American Church History,* Vol. VI.) Franciscan Fathers, Quincy, Ill. 1928. Pp. xiv—334.

A POPULAR LIFE OF BLESSED LOUIS MARIE GRIGNION DE MONTFORT, Founder of "The Company of Mary" and "The Daughters of Wisdom". By Andrew Somers, S.M.M. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1927. Pp. 46. Price, $0.40 *net.*

THE ENGLISH MYSTICS. By Dom David Knowles, Monk of Downside Abbey. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. ix—210. Price, $2.60 *net.*

MISCELLANEOUS.

SPRIGS. By the Rev. B. J. Murdoch, author of *The Red Vineyard* and *Souvenir.* The Torch Press, Cedar Rapids, Iowa. 1927. Pp. 210. Price, $2.00.

AUSTRALASIAN CATHOLIC DIRECTORY for 1928. Containing the *Ordo Divini Officii,* the Fullest Ecclesiastical Information and an Alphabetical List of the Clergy of Australasia. St. Mary's Cathedral, Sydney, N.S.W. Pp. lxxii—352.

CATHOLIC DIRECTORY OF INDIA, BURMA AND CEYLON. 1928. Seventy-eighth annual issue. Catholic Supply Society, Ltd., Madras. Pp. viii—488.

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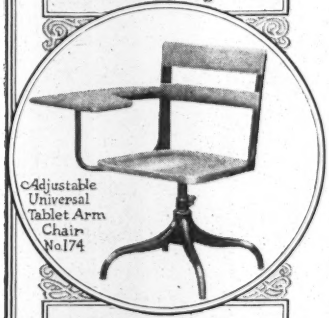
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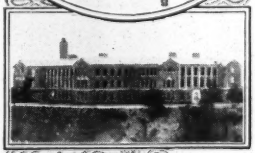

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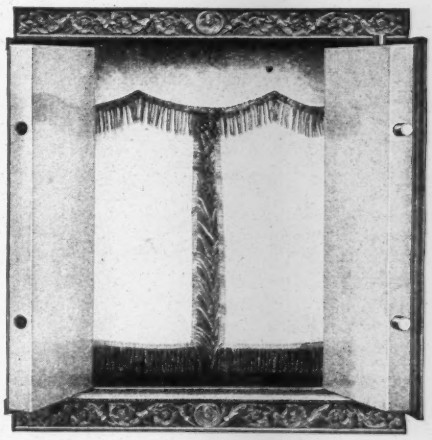

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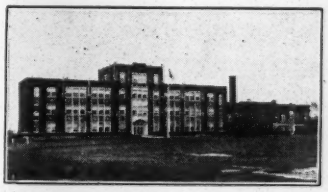

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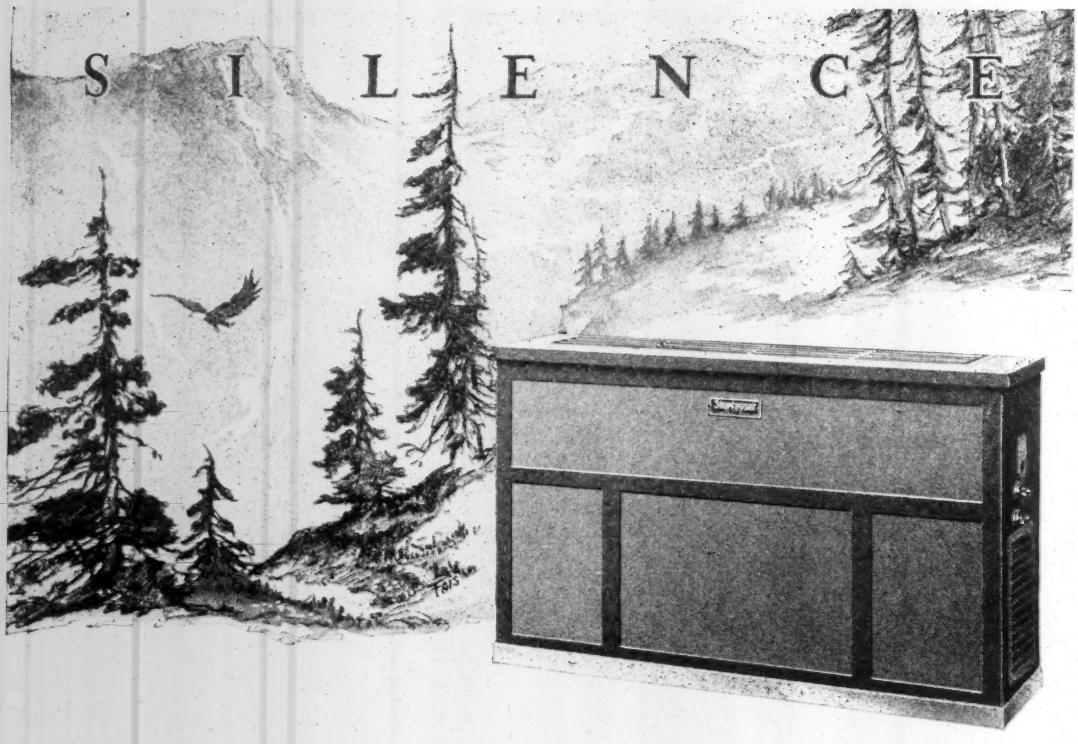

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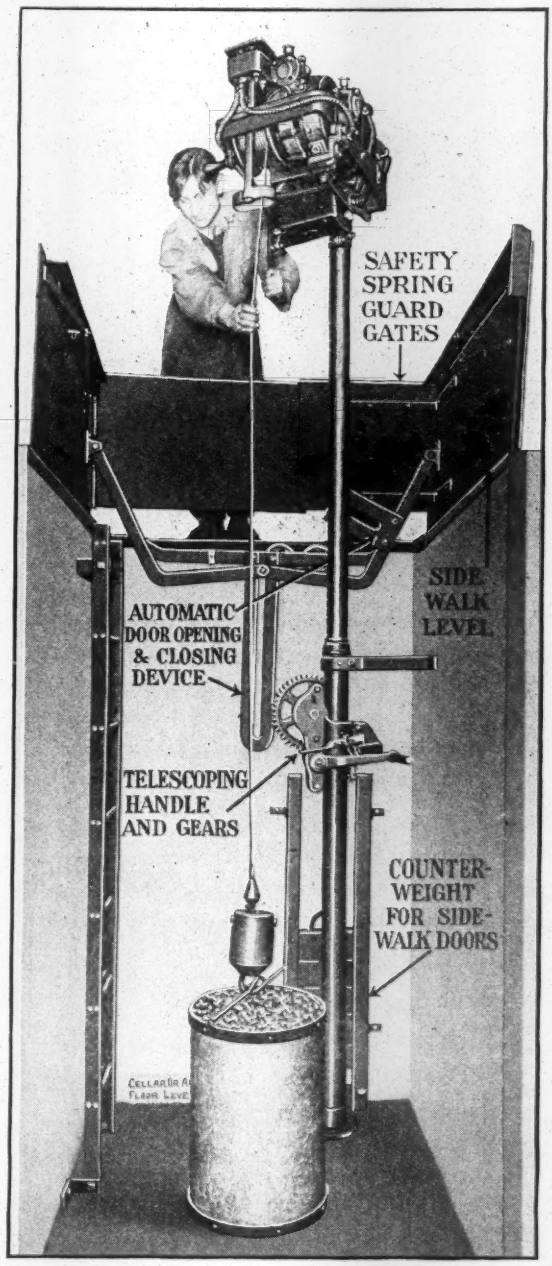
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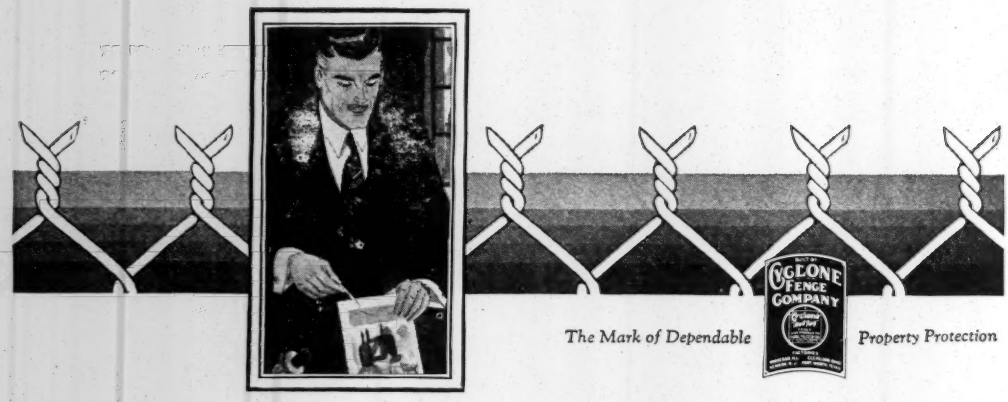

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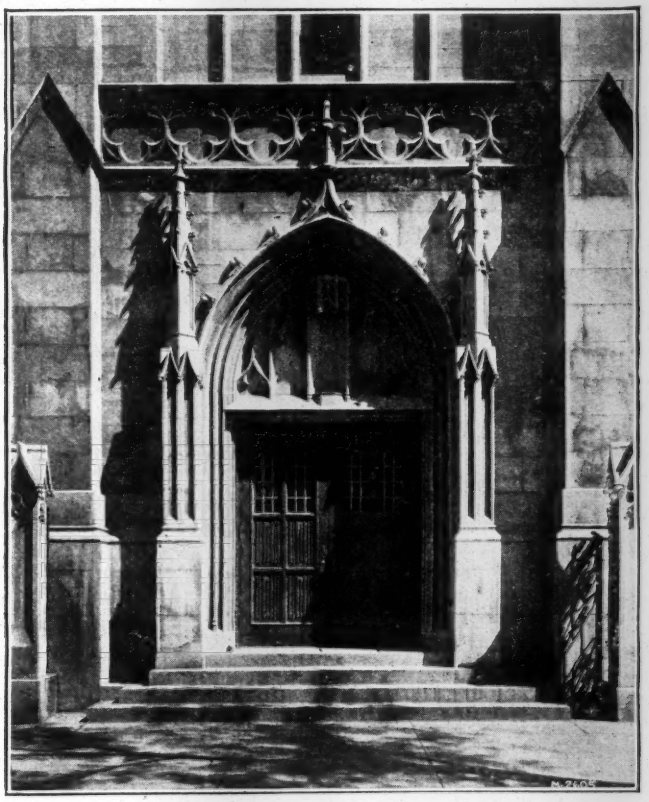

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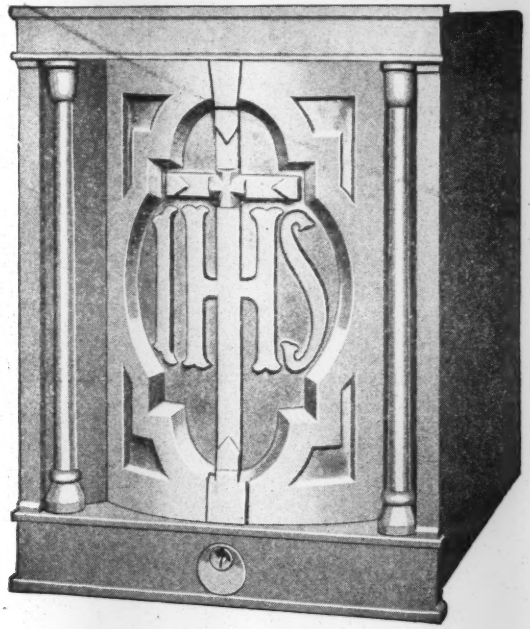

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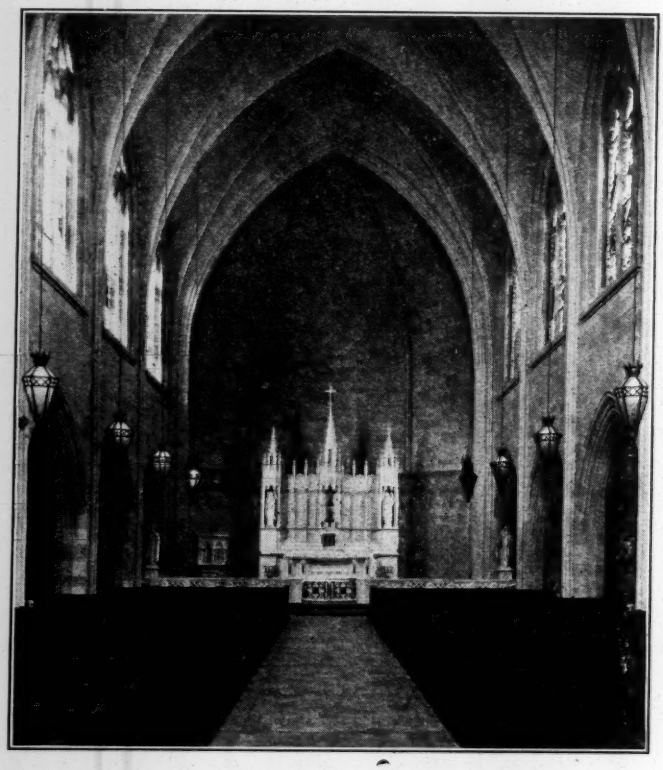

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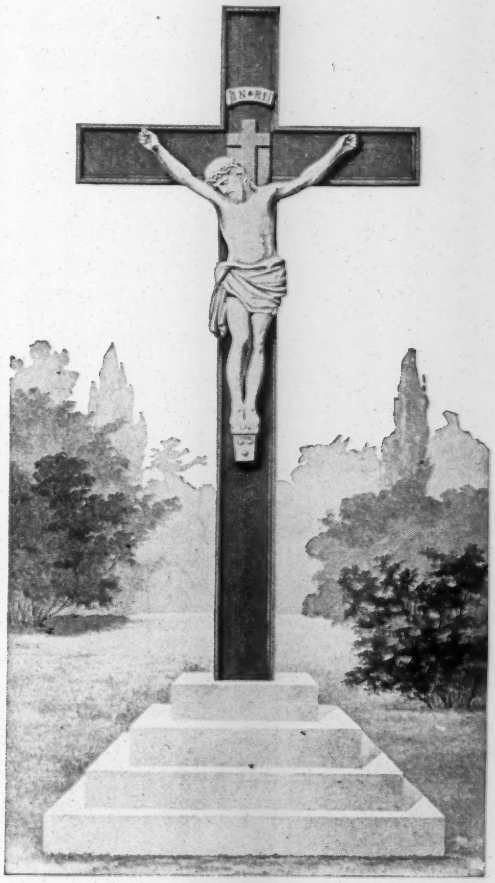

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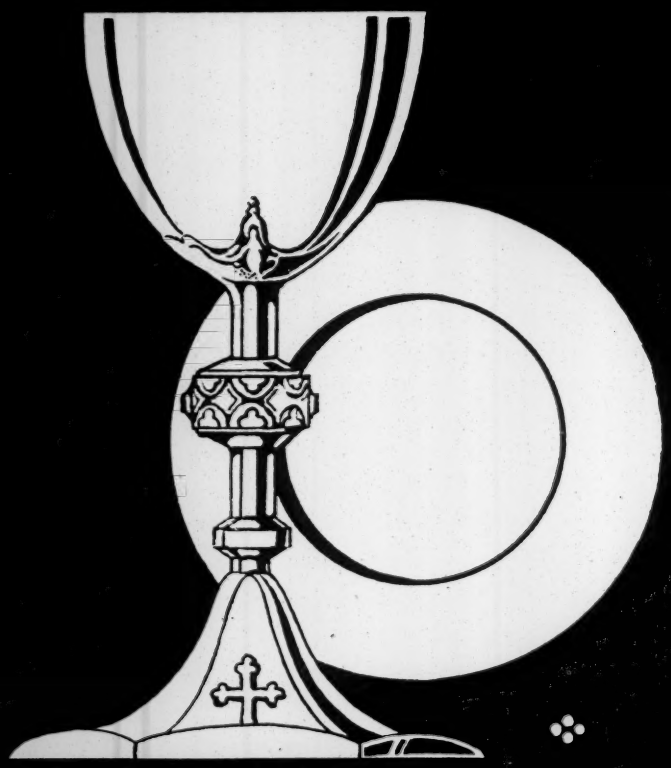

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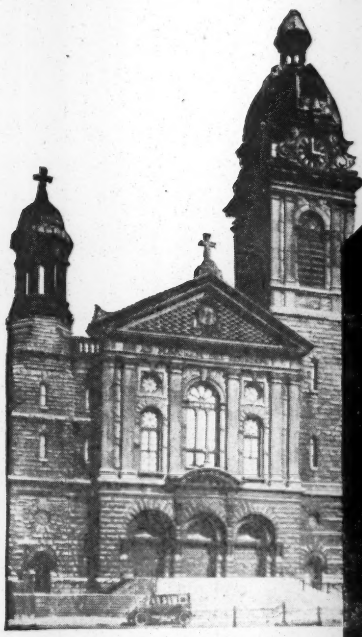

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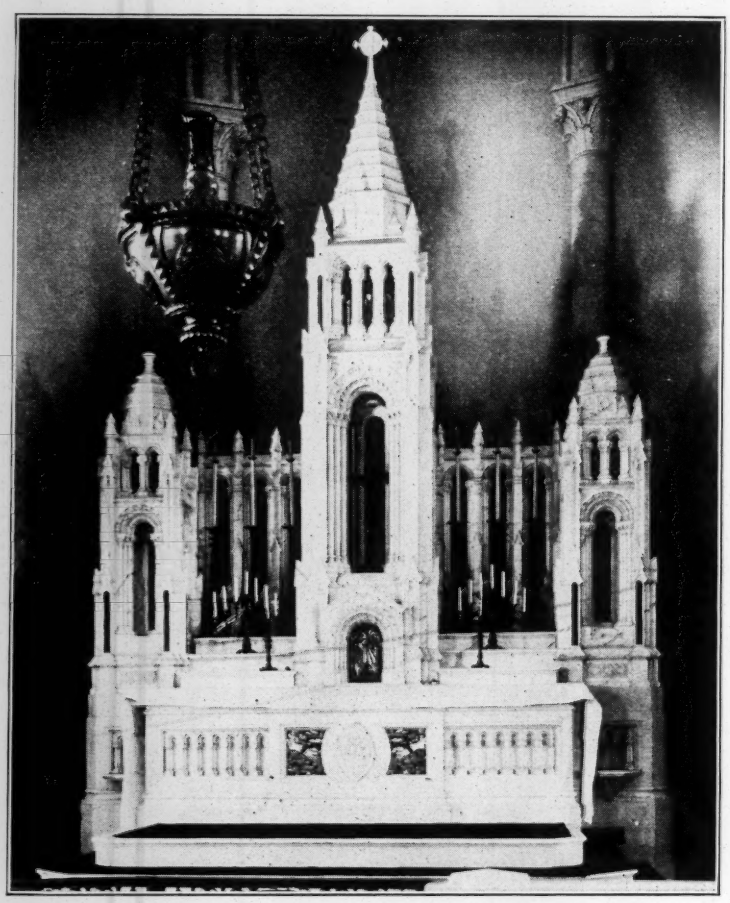

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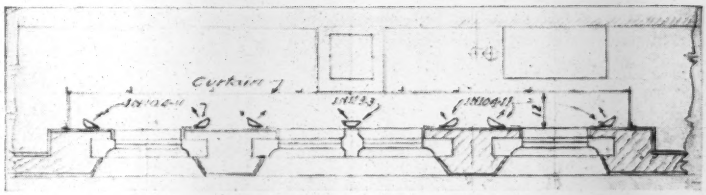

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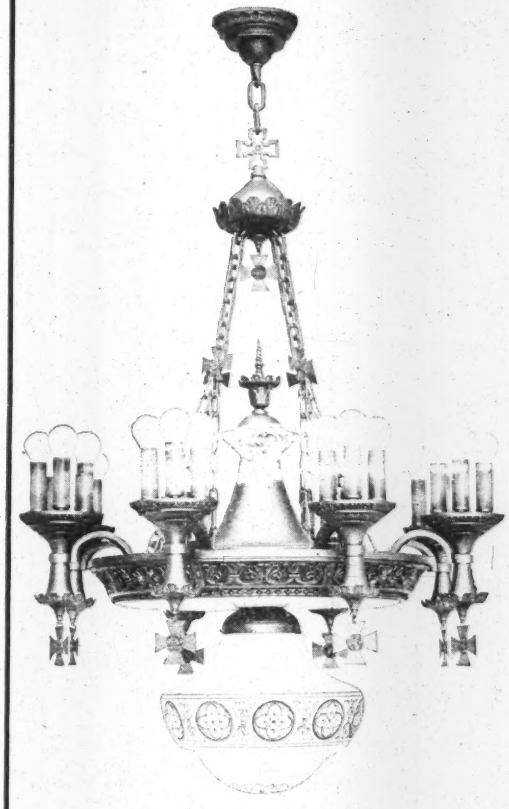

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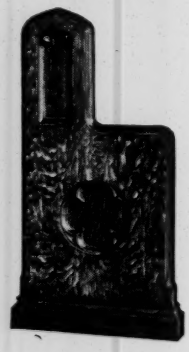

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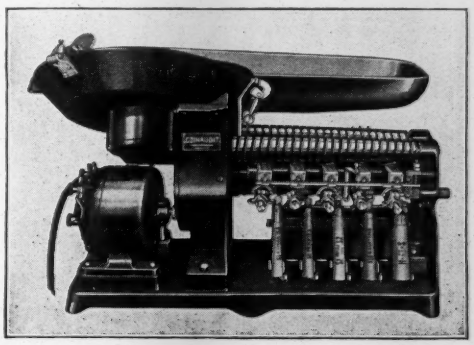

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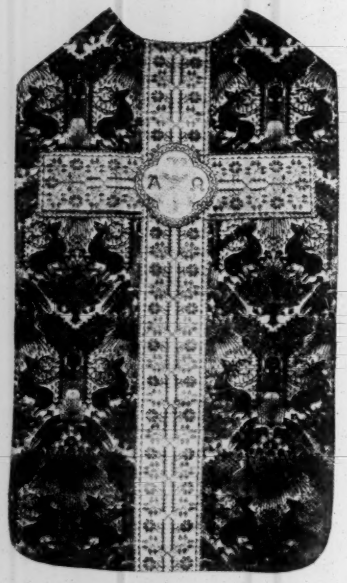

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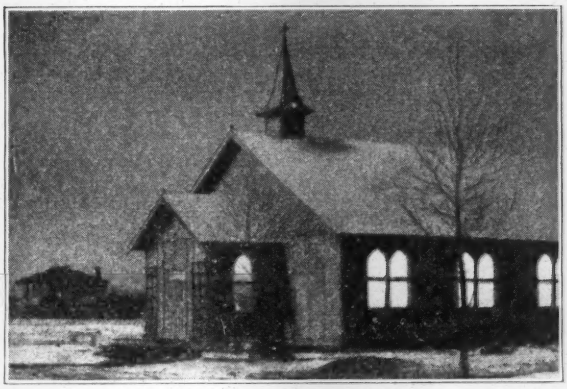

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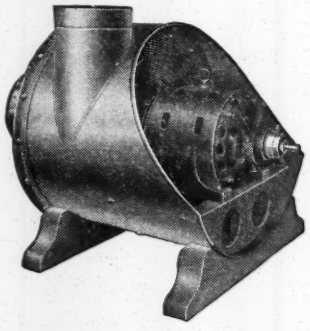

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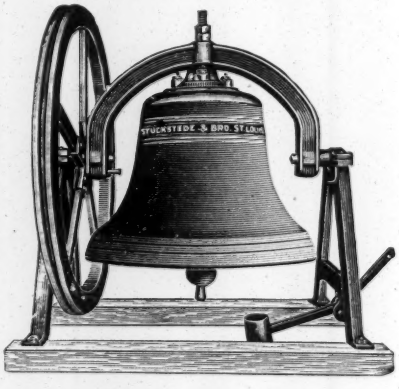

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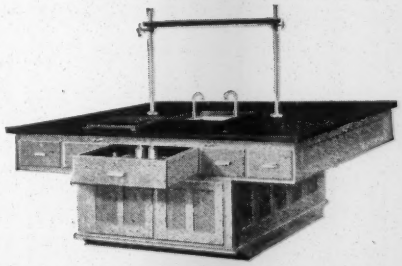

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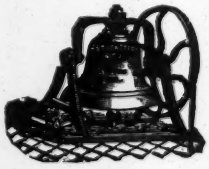

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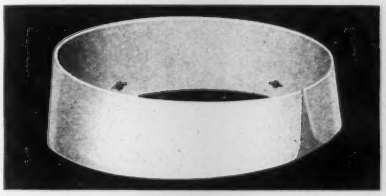

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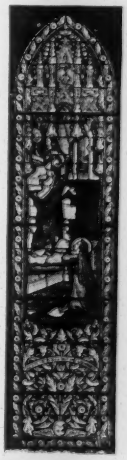

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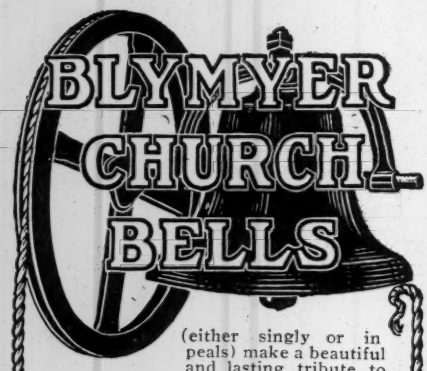

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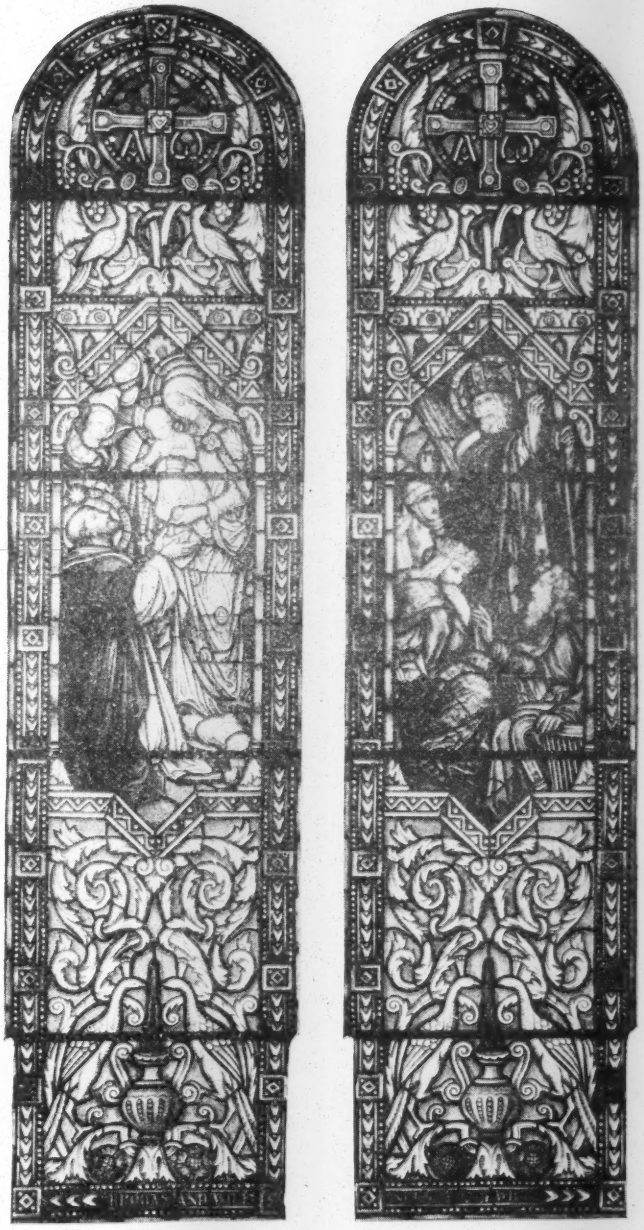

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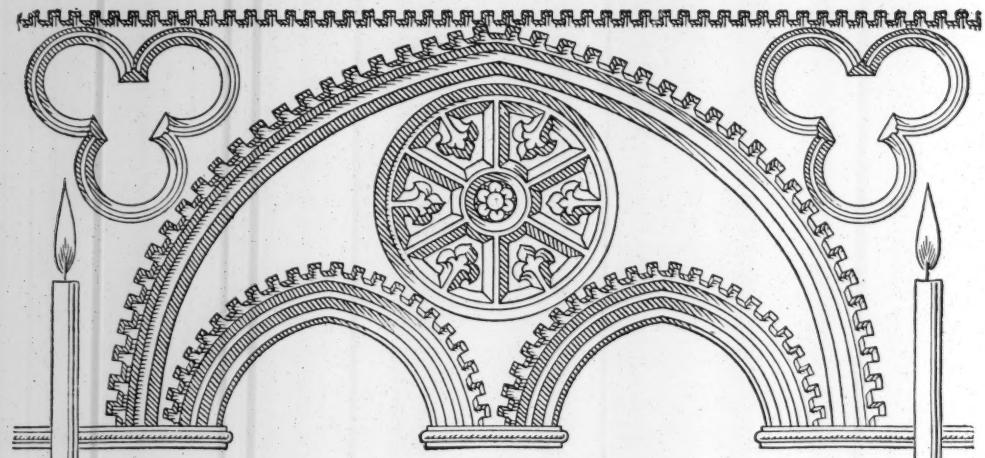

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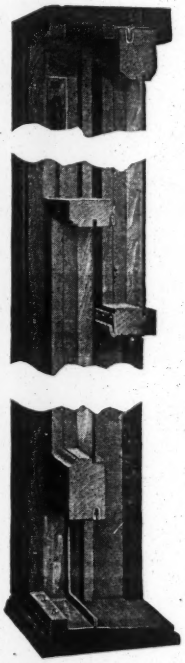

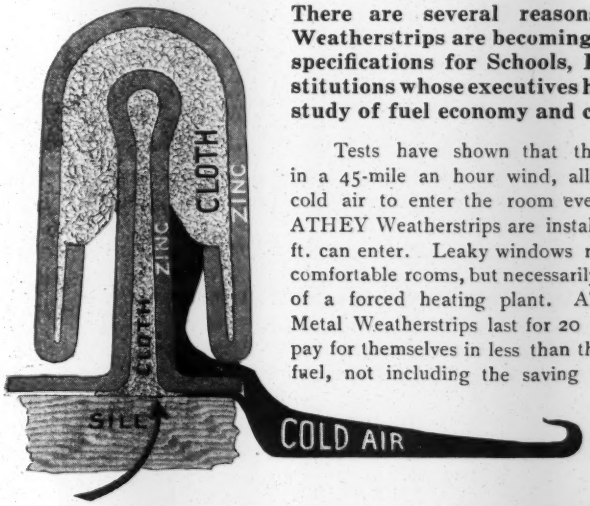

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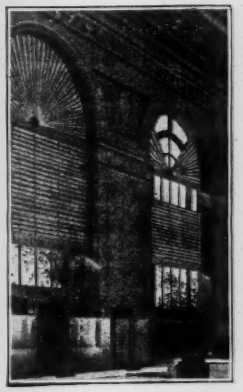

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No. 13-14—Surplice

CAPES

Poplin, Plain, without fringe	$ .75
Poplin, with Silk Fringe	1.50
Poplin, with Gold Fringe	2.25
Serge, All Wool, Plain without, Fringe	1.00
Serge, All Wool, with Gold Fringe	2.50
Serge, All Wool, with Silk Fringe	1.75

SASHES

Poplin, Plain, without Fringe	$ .60
Poplin, with Silk Fringe	1.00
Poplin, with Gold Fringe	1.50
Serge, All Wool, Plain, without Fringe	1.10
Serge, All Wool, with Silk Fringe	1.50
Serge, All Wool, with Gold Fringe	2.00

7-Day Candle

When preference exists for the 7 day candle, we offer the best light obtainable and give a Ruby 8 Day Glass and Brass Protector gratis with each case. Case of 50 lights

$25.00

Eight day Ruby glass 00
Brass Protector gratis 00
Total $25.00

Take the Guess Work out of Candles

Order Hansen's Full weight guaranteed 51% stamped 16 oz. to a lb. Beeswax Candles

Illustration showing contrast between a "set" (14 oz.) and a Full-Weight Candle—approximately 15% difference.

RUBRICA BRAND

Full Weight, Stamped 51% Pure Beeswax Candles, in all sizes, 16 oz. to lb. 4 case Lots, per lb. 67½c

Less than 4 cases, 75c per lb.

Composition Beeswax Candles

Composition Brand Beeswax Molded Candles, 16 oz. to a lb. 2 CASE LOTS, PER POUND 27c
Less than 2 cases, per lb. 30c
All sizes 48 lbs. to a case.

Stearic Acid Candles

Snow white, extra hard, hydraulic pressed, 16 oz. to a lb. 2 CASE LOTS PER POUND 24⅓c
Less than 2 cases, per lb. 27c
All sizes 48 lbs. to a case.

OUR GUARANTEE

If Our Votive Lights for any reason whatsoever, are not satisfactory, the customer is requested to return them to us at our expense and we will reimburse them for the amount of Express Charges they have paid and to any other expense they have been put to in the transaction.

Votive Lights at Reduced Prices

Hansen's Votive Lights are positively the best Votive Lights on the market. They burn clean; do not smoke and are guaranteed to give Satisfaction.

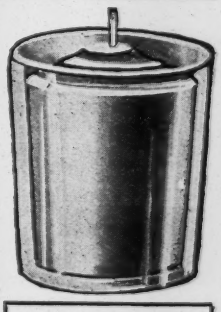
REDUCED PRICES

The 10 and 6 hour lights fit the regular 15 hour glasses. These candles are extra hard and burn clean

	15 Hour	10 Hour	6 Hour
1 Gross Lots, per gross	$3.85	$3.00	$2.40
5 Gross Lots, per gross	3.60	2.85	2.15
10 Gross Lots, per gross	3.45	2.70	2.10
25 Gross Lots, per gross	3.35	2.60	2.00
50 Gross Lots, per gross	3.25	2.50	1.80

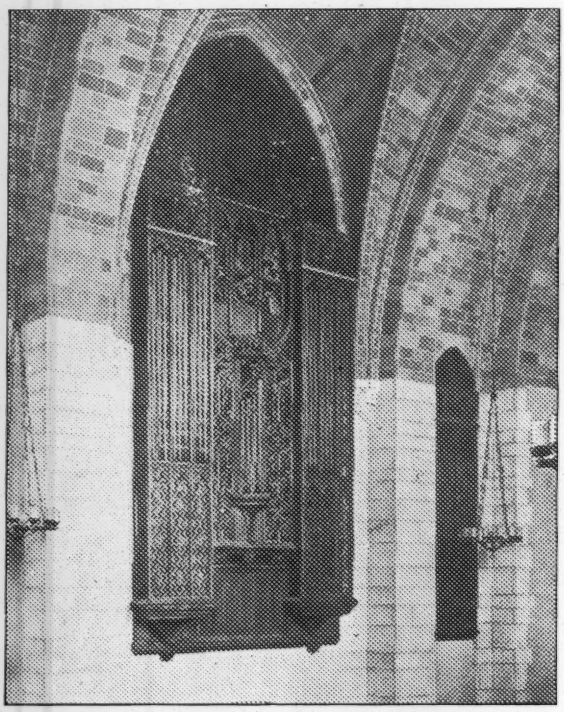
15 HOUR VOTIVE LIGHT GLASSES

Ruby, Crystal, Green, Blue, Amber and Opal.
Per Dozen.....$1.20 Per Gross.....$13.00
15 hour Gold Ruby Glasses of better quality.
Per Dozen.....$1.75 Per Gross.....$19.50



Note the low prices quoted on 6, 10 and 15 hour Votive Lights in 50 gro. lots.

D. B. HANSEN & SONS, 27 North Franklin Street, Chicago, Ill.



Representative Aeolian Organ Installation in Gothic Church
BERTRAM S. GOODHUE, *Architect*

Aeolian-Votey Organs

Are individual creations, designed by experts to meet acoustical conditions of the church and the musical requirements of the service.

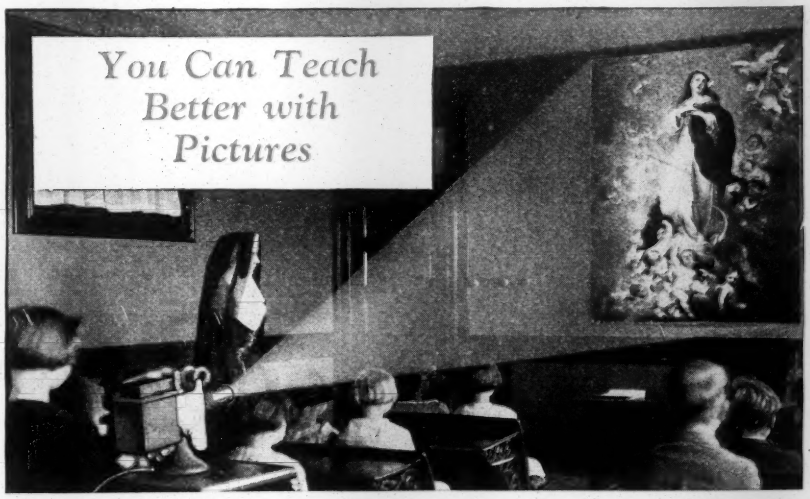
They incorporate the best in modern American and European practice, influenced by Roosevelt, Farrand & Votey—later Hutchings-Votey—and Aeolian tradition, the direct heritage of this Company.

AEOLIAN COMPANY

AEOLIAN HALL - - NEW YORK

The CATECHISM in PICTURES

A Method of Visualizing Christian Doctrine. Originated by Rev. Daniel Lehane



PICTURES speak a universal Language. Their appeal is more forceful—their impression remains long after colorless words have been forgotten.

This is especially true in the case of children. They become very much interested in the subject when pictorially presented and consequently retain what they have learned. There is no discipline problem when this method of instruction is used.

Teaching with pictures has long since passed the experimental stage. Wherever used the results have been most satisfactory. Repetition when necessary does not become a bug-bear. The teacher's lot is an easier one and the results more lasting.

Try this method and you will be pleased with the favorable results which you will get.

THE SYSTEM COVERS

IT covers the ground known today in the class room as the Catechism and follows the Catechism step by step. It consists of eighteen reels with a total of 956 pictures and texts.

What It Is

The idea of teaching through the sense of sight is not new in the Catholic Church. Our stained glass windows and our Mystery Plays of other days are proof of that effect.

The "Catechism in Pictures" is a new and practical application of the ideas that prompted the Church during practically her entire existence. This Catechism is able to do two things:

1. To give clean cut ideas of religion.
2. To make them stick.

The question of captivating and holding the child's attention is settled by this system and the discipline problem is eliminated.

Films are Far Superior to Slides

There are eight ways in which a slide can be inserted in a Stereopticon—and seven of them are wrong. Films can only be inserted the correct way.

When using films, the picture is always right side up, straight and completely shown.

Only one picture can be shown at a time and it will be in proper sequence.

You never need have any anxiety over the arrangement of your pictures.

Insert the film and the rest will be taken care of automatically.

Films cost ¼ the price of standard glass slides.

Once you have purchased films, there will be no further expense, as breakage is eliminated. They are also non-inflammable.

One roll of films, containing between 50 and 60 pictures, can be carried in a vest pocket. Compare this compact package with the bulk of 50 glass slides.

It pays to use films, both in money and satisfaction.

The Ideal Stereopticon

The projector used with the Catechism in Pictures is simple, convenient, small and weighs only four pounds. Anyone can operate it. Pushing a button releases one picture, which is always right side up and in the proper position.

For the screen all you need is a clear, white wall space; a bed sheet; or a white canvas. For daylight projection, a shadow patch is required.

Only the best lenses, condenser and reflecting elements are used in the construction of this Stereopticon and the whole machine is ruggedly built.

The machine can be operated wherever there is electricity with one 165 watt 110 volt Mazda lamp. At forty feet the size of the screen picture is 7½ feet by 10 feet.

With each reel a pamphlet explaining the pictures is included.

PRICE for complete outfit, consisting of projecting machine, 18 reels of films, Teacher's booklet and a strong, neat carrying case. $180.00

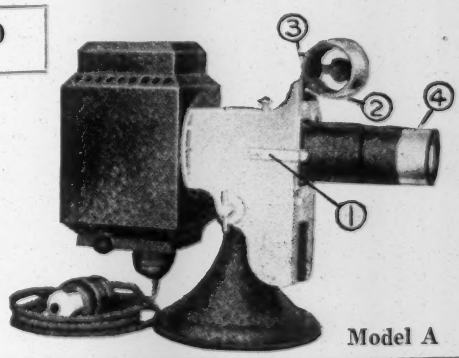
Packed in case ready to carry. Weight 9 lbs., complete.

How to Operate

Open the door of the projector by gently raising the spring 1. Insert reel at 2, pulling the film down and engaging the slots in the sides of the film in the two cogs that can be seen when the door of the projector is opened. Turn on electricity. By means of button 3, pushing it down gently a little at a time, "frame" your first picture or title.

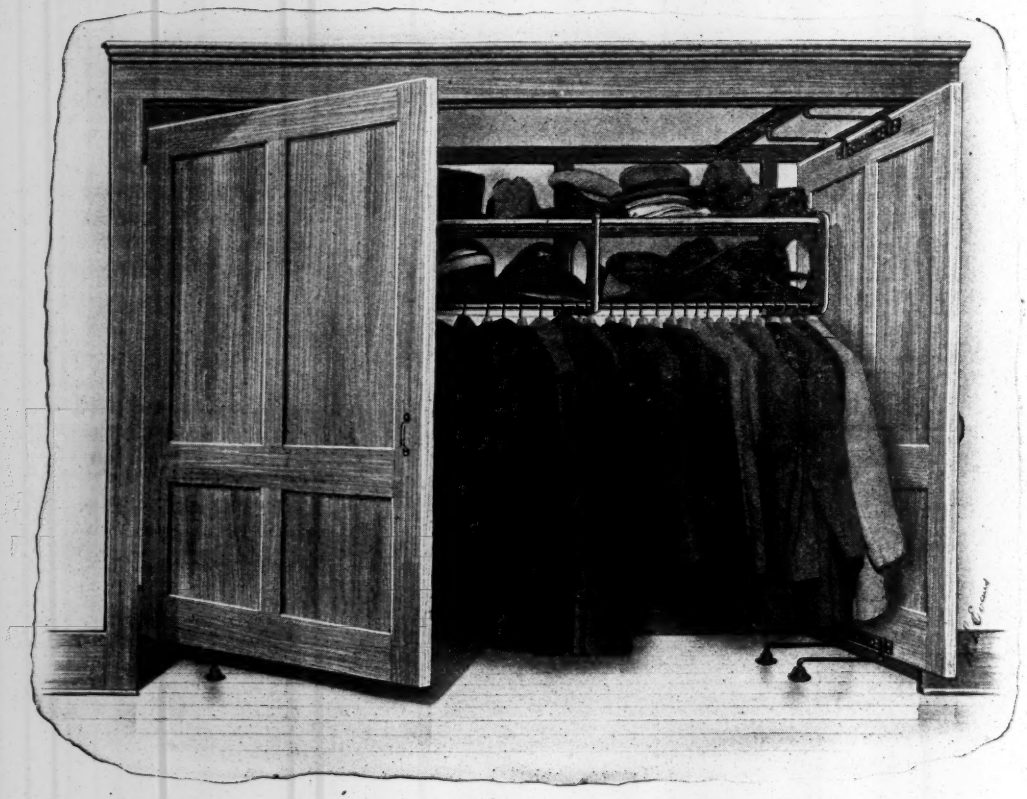
Then every time you push the button down fully you get a new picture or frame. Focus the picture by gently pulling out or pushing in cylinder with lenses 4.

Write for Descriptive Booklet



Model A

D. B. HANSEN & SONS 31 North Franklin St. Chicago, Illinois



Evans Vanishing Door Wardrobe---Class S

HERE IS THE IDEAL class-room wardrobe, opening at a touch and with a clean sweep—no jostling of pupils. The extra strong hinges have double pivoted arms that work easily and silently, and the smallest child in the class can open and close the doors without effort. This type of wardrobe is made for plaster back, ends and ceiling, and is 8′ 2″ wide by 3′ deep. It accommodates 45 coat hangers and 10 rod brackets for hats. We have other types, too—our architect's filing size illustrated catalogue tells the whole story. May we send you a copy?

W. L. Evans, Washington, Indiana, U. S. A.

Also at Windsor, Ontario, Canada

Patented in U. S., Canada and Foreign Countries

EVANS

Trademark "Vanishing Door" registered in U. S. and Canada

VANISHING DOOR WARDROBES

TAILOR-MADE CASSOCKS *for* PRIESTS

Our Cassock Department is in charge of men with years of experience in designing and making Cassocks for Priests. You can procure a light, comfortable garment of good quality at the lowest possible price.

Jesuit Style Cassocks

PRIEST'S OUTFITS—*Reasonably Priced*

No. 719	All wool, fine, heavy serge, medium ribbed, hard finish, very good wearing material. Cassock .....$40.00 Short Cape..$6.00 Sash..$5.00		**No. 1119**	Cassock $30.00	
			Alpaca	Short Cape....	4.75
			Mohair	Sash	4.00
No. 8614	Cassock $30.00		**No. 9714**	Cassock	36.00
Serge	Short Cape....	4.75	**Serge**	Short Cape....	5.50
	Sash	4.00		Sash	4.50
No. 427	Cassock	45.00	**No. 9282**	Cassock	45.00
Serge	Short Cape....	6.00	**Butterfly**	Short Cape....	6.00
	Sash	5.00	**Silk**	Sash	5.00
No. 2113	Cassock	45.00	**No. 3007**	Cassock	45.00
Henrietta	Short Cape....	6.00	**Poiret**	Short Cape....	6.00
	Sash	5.00	**Twill Serge**	Sash	5.00

EVERY CASSOCK IS GUARANTEED AS TO QUALITY, DURABILITY AND FIT

Write for our Self-Measurement Blank or Visit our Workrooms to be Fitted. Prompt Service will be given.

CASSOCK STYLES

Roman with narrow back
Roman with wide back
Jesuit with sash
Jesuit with buttons
Jesuit with Roman back
Sleeveless Cassocks for traveling $1 less than prices quoted above

Fine Selection of

CONFESSIONAL CLOAKS

No. 1. Kersey, Good Quality Confessional Cloak, Venetian Lining, Velvet Collar **$45.00**

No. 2. Belgian Kersey, Good Quality Confessional Cloak, Venetian Lining, Velvet Collar..... **$50.00**

No. 3. St. Nicholas Best Kersey, fine Venetian Lining, Silk Collar **$58.00**

No. 4 St. George Best Kersey, best Venetian Lining, Silk Collar **$65.00**

Confessional Cloak

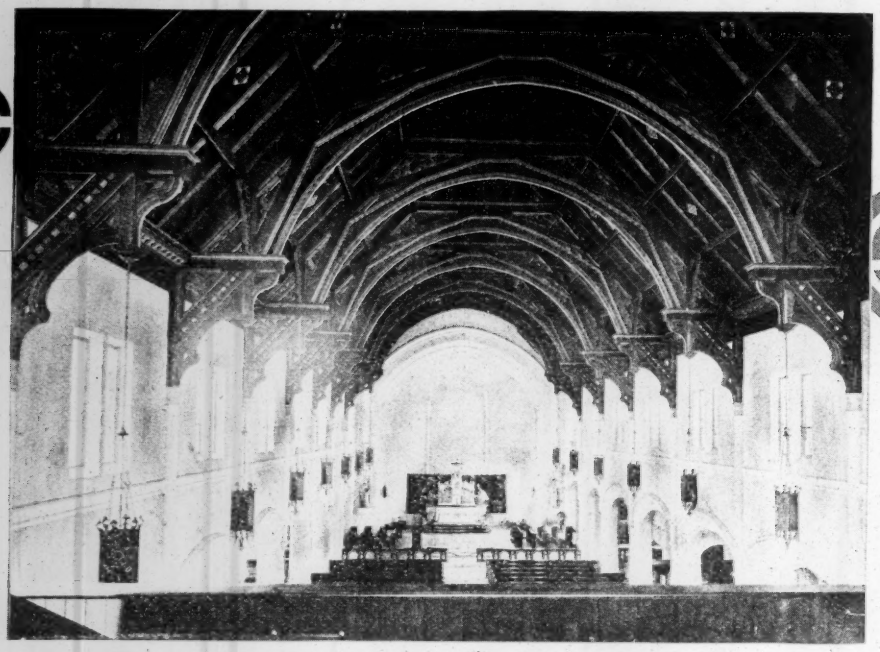
CASSOCKS AND COMPLETE OUTFITS

for Archbishops, Bishops, Abbots, and Monsignors

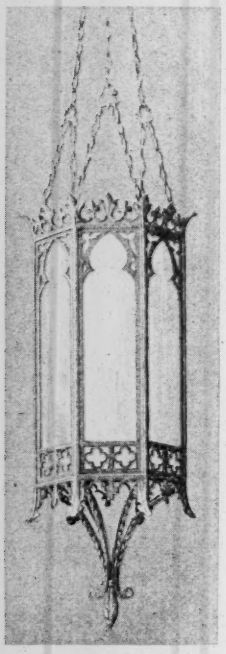
WRITE FOR DESCRIPTIVE LITERATURE AND PRICES.

D. B. HANSEN & SONS

31 North Franklin St.
Chicago, Illinois



Our Lady of Prompt Succour Church, Windsor, Ontario.
Rev. J. A. Rooney, Pastor, Pennington & Boyde, Architects.
Stained Glass Windows, Ceiling Decorations and Other Details
by Conrad Schmitt Studios.



Typical design sketch of Lighting Fixture as furnished by our decorative planning and estimating service.

When Considering Decoration

IN this matter of high responsibility wherin absolute correctness to church law and symbolism is as important as consummateness of artistry—it is well to consult Conrad Schmitt Studios. Authenticity. Competence in every step from advisory counsel to completion. Ample staffs of Old and New World artist-craftsmen. And the ability to adjust the requirements of adequate decoration to the limitations of available funds. For these valuable aids in the serious problems of church decoration, seek the service of

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ALTARS · STAINED GLASS · CHURCH APPOINTMENTS & INTERIOR DECORATIONS MEMORIALS IN METALS MOSAICS · MARBLE · GRANITE OR WOOD

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